ANEXO III

PARALLELS TO EXODUS OF PSEUDO-JONATHAN AND NEOPHYTI 1

BY

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* This study is part of a research project undertaken with the aid of Research Grants from The American Philosophical Society, and The Fairfield University Research Council.

SIGLAS Y ABREVIATURAS

A (= Ps or TJI) = British Museum Ms. 27031 «*Targum Yerushalmi 'al ha-Torah*», i. e. Pseudo-Jonathan

Agg. Ber. = *Aggadat Bereshit*, ed. Buber, Cracow 1902

Agg. Shir. = *Aggadat Shir ha-Shirim*, ed. Schechter, Cambridge 1896

Albeck = *Midrash Bereshit Rabbah*, Ch. Albeck, Jerusalem 1965, Vol. 1-3

Alphabetot = *Midrash Alpha Betot de-Rabbi 'Aḳiba'*, ed. Wertheimer, Jerusalem 1914

ARN A, ARN B = *Masseket 'Abot de Rabbi Nathan*, ed. Schechter, Vienna 1887

Aruch = *Aruch Completum*, Nathan ben Yeḥiel, Vienna 1878

B (= TJ II) = Jerusalem targum «*Das Fragmententhargum*», ed. Ginsburger, Berlin 1899

BaR = *Midrash BeMidbar Rabbah*

Dt. R. = *Midrash Debarim Rabbah*, ed. Buber, Vienna 1885

Ekah R. = *Midrash 'Ekah Rabbah*, ed. Wilna 1887 (or ed. Buber, Wilna 1899)

Enoch II = *The Book of the Secrets of Enoch*, ed. R. H. Charles, Oxford 1896

Ephraem = *Ephraemi Syri Opera Omnia*, ed. P. Benedictus and Assemanus, Rome 1737-1743

ER = *Seder 'Eliyahu Rabbah*, ed. Friedmann, Vienna 1900

Ex. R. = *Shemot Rabbah*, ed. Wilna 1887

EZ = *Seder 'Eliyahu Zuṭa*, ed. Friedmann, Vienna 1900

Ezra 4 = *Liber Esdrae Quartus*, ed. G. H. Box, Ezra Apocalypse, London 1912

Gen. R. = *Midrash Bereshit Rabbah*, ed. Wilna 1887

H. J. P. = *Hellenism in Jewish Palestine*, Saul Lieberman, New York 1950

I. = Interlineal gloss to Ms. Neofiti 1

Jerome = *Hieronymi Quaestiones Hebraicae in Lib. Geneseos* e. recog. P. de Lagarde, Leipzig 1868

Jub. = *The Book of Jubilees*, Charles, London 1902

Konen = *Midrash Konen*, ed. Jellinek, Bet ha-Midrash, II, p. 23 ff.

Koran = *Qoran*

Legends = *Legends of The Jews*, Louis Ginzberg, Philadelphia 1928, volumes 1-7.

Leqaḥ = *Midrash Leḳaḥ Ṭob*, Genesis ed. Buber, Wilna 1880
Lev. R. = *Wa-yyiḳra Rabbah*, ed. Wilna 1887
M = Marginal gloss to Ms. Neofiti 1
McNamara, M. = *The N. Testament and the Palestinian Targum to the Pentateuch*, Roma 1966
Mekilta = *Sefer Mekilta de Rabbi Ishmael*, ed. Friedmann, Vienna 1870
Mekilta R. S. = *Mekilta de Rabbi Shim'on bar Yoḥai*, ed. Hoffman, Frankfort 1905
MHG I = *Midrash ha-Gadol, Bereshit*, ed. Schechter, Cambridge 1902
MHG II = *Midrash ha-Gadol, Shemot*, ed. Hoffmann, Berlin 1921
N = Vatican Ms. Neofiti 1
O = *Targum Onḳelos*
P = *Peshiṭta*
Piyyuṭe Yannai = *Piyyuṭe Yannai*, ed. Menahem Zulay, Berlin 1938
PK = *Pesiḳta de Rab Kahana*, 1860
PR = *Pesiḳta Rabbati*, ed. Friedmann, Vienna 1880
PRE = *Pirḳe de Rabbi Eli'ezer*, Amsterdam 1709, Warsaw 1852
PRK = *Pirḳe Rabbenu ha-Ḳadosh*, ed. Grünhut, Liḳḳutim III; *Pirḳe de Rabbenu ha-Ḳadosh*, ed. Schönblum, Sheloshah Sefarim Niftahim, Lemberg 1877
Qohelet R. = *Midrash Ḳohelet Rabbah*, ed. Wilna 1887
RSbM = *Perush 'al ha-Torah*, ed. Rosin, Breslau 1881
Ruth R. = *Rut Rabbah*, ed. Wilna 1887
Sam. = *Samaritan targum*
Śekel Ṭob = *Midrash Śekel Ṭob*, Menaḥem ben Shelomo, ed. Buber, Berlin 1901
Sifra = *Sifra de be-Rab*, ed. Weiss, Vienna 1862
Sifre D. = *Sifre de be-Rab*, Deuteronomy, ed. Friedmann, Vienna 1864
Sifre N. = *Sifre de be-Rab*, Numbers, ed. Friedmann, Vienna 1864
Shir = *Midrash Shir ha-Shirim Rabbah*, ed. Wilna 1887
Shoḥar Ṭob = *Midrash Tehilim*, ed. Buber, Wilna 1891
Sibyll = *The Sibylline Oracles*, ed. Geffken, Leipzig 1902
Tan. = *Midrash Tanḥuma*, ed. Wilna 1833
Tan. B. = *Midrash Tanḥuma*, ed. Buber, Wilna 1885
TB = *Babylonian Talmud*
TJ = *Jerusalem Talmud*
Tosefta = *Tosefta*, ed. Zuckermandel, 1881
TYbU = *Targum Yonathan ben 'Uzziel 'al ha-Torah* (i.e. A)
Yalquṭ = *Yalḳuṭ Shim'oni*
Yashar = *Sefer ha-Yashar*, Venice 1624
Yelammedenu = *Yelammedenu*, ed. Jellinek, Bet ha-Midrash VI, 79 ff.
Zohar Ḥadash = *Zohar Ḥadash*, ed. Leghorn 1866

1:5 The seventy persons going down to Egypt included Joseph and his sons, who were already there. | N: «and Joseph, who was in Egypt». So too B, 'Onqelos and Sa'adya''s Arabic targum ad h.1.; cf. Shemot Rabbah 1:7.

1:6 «And Joseph died, and after him all his brothers died, and all of that generation.» | TB Berakot 55A; TB Soṭah 13B; Pirqe de Rabbi 'Eli'ezer, Ch. 39; 'Abot de Rabbi Nathan B, Ch. 22 (also see Seder 'Olam Rabbah, Ch. 3; Midrash Tadshe, Ch. 8; Leqaḥ Ṭob and Śekel Ṭob ad h.1. for sequence and details).

1:8 The new king did not know Joseph, «and did not walk in his ways». | N, B ad h.1.; TB Soṭah 11A; Shemot Rabbah 1:10; cf. 'Onqelos ad h.1. «who did not fulfill Joseph's edict» and compare 'Onqelos ad Gen. 47:26.

1:11 The Israelites built the «fortified treasuries» of Tanis and Pilusium. | Cf. N; compare LXX, 'Onqelos (see Shemot Rabbah 1:10, discussion of R. Neḥemiah and R. Yehudah in Midrash HaGadol, ed. M. Margaliot, according to a Yemenite Ms.).

1:15 «In his sleep Pharaoh dreamed that all of Egypt was placed on one scale of a balance, and a young lamb was placed on the other scale of the balance. And the young lamb outweighed the other scale. Pharaoh then assembled all of the Egyptian magicians; Janis and Jambres, the chiefs of the magicians, interpreted the meaning of the dream: a child would be born within the congregation of Israel, by whose hand the whole land of Egypt would be destroyed. Therefore, Pharaoh consulted with the two Jewish midwives, the name of one was Shifra, she being Jochebed, and the name of the other was Puah, she being Miriam her daughter.» | For the dream cf. Dibre Hayamim Shel Mosheh, 75; see B and M ad h.1.; see TB Soṭah 11B; Sifre N. 78; Shemot Rabbah 1:13 and Qohelet Rabbah 7:13; Josephus, Antiqui. II, 92; Tanḥuma' B. II, 122; Tanḥuma', Wa-yaqhel 4;

contrast Philo, Quis Rer. Divin. Haeres Sit, 26 and Josephus, loc. cit., for non-Jewish status of midwives. (Also cf. Yashar, p. 110B.)

1:19 Before the midwives arrive, the energetic and wise Jewish women lift their eyes to heaven and pray to God, their father who is in heaven who hears their voices, and they bring forth their babies in peace. | So too N, M and B ad h.1.; see 'Onqelos and TB Soṭah 11B.

1:21 The midwives thereby acquire a name of merit forever; God establishes for them a house of royalty and a house of high priesthood. | So too N, M and B. (According to Paris Ms. B; acc. to ed. pr. «house of Levites».) See Sifre N. 78; TB Soṭah 11B; Shemot Rabbah 1:17; Tanḥuma', Wa-yaqhel 4; (For «acquire» cf. LXX and Symmachus ad h.1.)

1:22 Pharaoh commanded that every son who is born «to the Jews» should be cast into the river. | So too Samaritan targum, LXX, N and 'Onqelos ad h.1.; cf. TB Soṭah 12A, 12B; TB Sanhedrin 101A; Shemot Rabbah 1:18.

2:1 «And Amram, a man of the tribe of Levi, went and returned to live in wedlock with Jochebed his wife, whom he had put away on account of the decree of Pharaoh. She was 130 years when he returned her to himself, yet a miracle was done on her behalf, and she returned to puberty, as she was when she was young. Hence she was referred to as a daughter of Levi.» | See Testaments of The Twelve Patriarchs, Levi, Ch. 12; TB Soṭah 12A; Shemot Rabbah 1:19; TB Baba' Batra' 120A; Bamidbar Rabbah 13:20; for relationship to Jochebed cf. also M and B ad h.1. (see also Ps.-Philo, Ant. Bib. Liber, quoted in AWAPA, p. 317; see infra 6:16 and notes).

2:2 Jochebed conceived and bore a child after six months. She hid him for three months, thereby making a total of nine months. | See TB Soṭah 12B; Mekilta' de Rabbi Simeon 3; Yashar, Shemot 130B. Also see Shemot Rabbah 1:20; Dibre Hayamim Shel Mosheh 2.

2:3 The Egyptians had become aware of Moses' existence. | See TB Soṭah 12B; Shemot Rabbah 1:20; B ad h.1. (cf. Josephus, Antiqui. II, 9:4; also see Pirqe de Rabbi 'Eli'ezer, Ch. 48).

2:5 The Word of the Lord sent forth a burning sore and inflammation on the flesh of the land of Egypt, and Pharaoh's daughter came down to refresh herself at the river. Her handmaidens, walking upon the bank of the river, saw the ark among the reeds, stretched forth their arms, took it, and were immediately relieved of the burning and inflammation. | TB Megillah 13A; TB Soṭah 12B; Pirqe de Rabbi 'Eli'ezer, Ch. 48; Yashar, Shemot 130B-131A; Dibre Hayamim Shel Mosheh 3; Ephraem ad h.1.; Shemot Rabbah 1:23.

2:11 And Moses saw the anguish of their souls and the great extent of

their work. | Cf. 'Onqelos ad h.1.; Mekilta', Shirata', Ch. 1; Philo, Vita Mosis 1:7 f. Also see Tanḥuma', Shemot, Ch. 9; Shemot Rabbah 1:27 and Wayiqra' Rabbah 37:2.

2:12 «And Moses looked with the wisdom of his mind and beheld all of the generations, and lo, there would not arise from that Egyptian neither a proselyte nor a repentent man from his descendants forever...» | Acc. to B: «Moses looked with the Holy Spirit into the two worlds, and lo, there was no proselyte destined to arise from that Egyptian.» Acc. to M he sees that no «righteous man» is destined to arise from that Egyptian; see TB Sanhedrin; Shemot Rabbah 1:29; cf. Philo, Fug. 26:148.

2:13 The two fighting Hebrews were Datan and Abiram. Moses intervened when he saw that Datan was about to strike Abiram. | So too M ad h.1.; TB Baba' Batra' 109B; see TB Nedarim 64B; Pirqe de Rabbi 'Eli'ezer, Ch. 48; also cf. Philo, Vita Mosis 1:8 f.; Clemens Alexandrinus, Stromata 1:22; Shemot Rabbah 1:28 f.; Debarim Rabbah 2:29; Tanḥuma', Shemot, Ch. 9; (continued infra, 2:14).

2:14 «And Datan said to him...» | Cf. supra 2:13 and notes.

2:16 Jethro was the tyrant (i.e. «lord»: *'unis*) of Midian. | See infra 18:1; Shemot Rabbah 1:32; Tanḥuma', Shemot, Ch. 11; Mekilta', Yitro 1: 57B and 59A; also see Josephus, Antiqui. II, 11:2. (Also see infra 3:1).

2:17 And Moses rose «in the power of his might...» | Shemot Rabbah 1:29.

2:18 Reuel, «the father of their father.» | Cf. Ephraem 1, 254; Sifre Zuṭa', 73-74; infra, 2:20; compare Sifre, Bamidbar, Ch. 78; Shemot Rabbah 1:32; Mekilta', Yitro 1: 57A. Also see Josephus, Antiqui. II, 12:1.

2:20 And he said to «the daughters of his son.» | See supra 2:18 and notes.

2:21 «And when Reuel learned that Moses had fled from Pharaoh, he cast him into a pit. But Zipporah, the daughter of his son, sustained him with food secretly, for ten years. And at the end of ten years he brought him up out of the pit. And Moses went out into the garden of Reuel and gave thanks and prayed before the Lord, who would work miracles and mighty acts through him. And there was shown to him the rod which had been created between the twilights, and on which there was engraved the great and glorious Name with which he was to perform the wonders in Egypt, divide the Red Sea, and bring forth water from the rock. And it was fixed in the middle of the garden. And he stretched forth his hand immediately, and took it.» | infra 4:20 and Dt. 34:12, Dibre Hayamim Shel Mosheh,

Ch. 7; Wa-Yosha' 42 f.; Pirqe de Rabbi 'Eli'ezer, Ch. 40; Sefer HaYashar, Shemot 138B et passim; Shemot Rabbah 8:3.

2:23 «And the king of Egypt was struck with a disease, and he commanded to kill the firstborn of the children of Israel, in order to bathe himself in their blood.» | Shemot Rabbah 1:34; Book of Yashar (ed. Livorno) p. 102A; Artapanus 344B; also see Midrash HaGadol II, 20 (ed. M. Margaliot p. 37); Josephus, Contra Apionem 1:26; Pliny, Nat. Hist. 26:1 f. Compare Philo, Deter. 25:94-95.

2:25 «And he knew of the repentance which was secret: which they did covertly, so that no man knew of his companion.» | Shemot Rabbah 1:36; Mekilta', Yitro; Mekilta', Baḥodesh, Ch. 1 (see also M.H.G. ed. M.M., p. 38).

3:1 Moses took the sheep of Yitro, the ruler of Midian, to the good land, to the place of God's revelation to him, to Ḥoreb. | See supra 2:16; 'Onqelos ad h.l.; Shemot Rabbah 2:2 f.; Tanḥuma' B. II, 6; also see Philo, Vita Mosis 1:11.

3:2 «And there appeared Zagzagel, the angel of the Lord». | So too Debarim Rabbah, Ch. 11; cf. TB Shabbat 67B; Trypho in Justin's Dialogue 20, 128 (contrast Constitutions Of The Holy Apostles, vol. 5, Ch. 3, v. 20 for the «angel» being Jesus; Shemot Rabbah 2:5 for the angel being Gabriel; 'Aggadat Bereshit 32:64 for the angel being Michael.)

3:4 «And Moses replied in the language of the Sanctuary and said, 'Here I am.'» | So N; for Hebrew as «the language of the Sanctuary» see Neofiti 1, vol. 2, E. Levine, Parallels to the 'Aggadah in Neofiti I and Targum Jonathan Ben 'Uzziel to Genesis, passim.; (cf. TB Shabbat 67B.)

3:5 «...and upon it you are destined to receive the Law, to teach it to the children of Israel.» | Shemot Rabbah 3:2 f.; Pirqe de Rabbi 'Eli'ezer, Ch. 40.

3:6 Moses was afraid to gaze upon the glory of the Shekinah of the Lord. | Shemot Rabbah 3:1; cf. TB Berakot 7B (also see the First Apology of Justin, Ch. 58; contrast Acts 7:32, Samaritan and LXX ad h.l.).

3:8 «...And I have revealed myself to you this day in order that by my Word they may be saved...» | Pirqe de Rabbi 'Eli'ezer, Ch. 9 and Ch. 40 (cf. Irenaeus, Against Heresies 6:2 and 12:5); Midrash HaGadol, ed. M.M. II, p. 50.

3:12 «...because you will receive the Torah on this mountain...» | Shemot Rabbah 3:4; Mekilta', Beshallaḥ, Ch. 1; Pirqe de Rabbi 'Eli'ezer, Ch. 40.

3:14 «And the Lord said to Moses, 'He who spoke and the world was;

he who spoke and all was'. And He said, 'Thus shall you say to the children of Israel, I am He who was, who is, and who will be —He has sent me'» | Compare N and M ad h.l. for similar renderings. N adds: «and is destined to say 'exist' and it will exist»; cf. Shemot Rabbah 3:6; TB Berakot 9B; Philo, Deter. 44:160, Mut. 2:11 (also see Matthew 22:32, Mark 12:26 f., Luke 20:37 f., Irenaeus, Against Heresies 5:2, 6:2).

3:17 He will take them to a land which produces fruit as clean as milk and as pure as honey. | So N; see infra 13:5 and notes.

3:19 «So that by my Word he will be punished with evil plagues.» | See Irenaeus, Against Heresies 29:2; Maimonides, Mishneh Torah, Hilkot Teshubah 7:3 (cf. also Midrash HaGadol, ed. M.M. II, p. 59). See 'Otiyyot de Rabbi 'Aqiba', 'Aleph, Heh and Yod; also see Pirqe de Rabbi 'Eli'ezer, Ch. 40.

3:20 «And you will be detained there until I...» | See Shemot Rabbah 3:9, 5:12; also see Wayiqra' Rabbah 211:8; Tanḥuma', Shemot, Ch. 29; Sifre Bamidbar 92; Midrash HaGadol II, 30.

4:11 «Who is it who placed speech into the mouth of the first man?» | See 'Alphabetot de Rabbi 'Aqiba' (Peh), 42-43 (also see Tanḥuma' B. V, 4.)

4:13 Moses said to God: «Send your message in the hand of Phineas, who is destined to be sent at the end of days.» | N reads «by the hand of him who it is proper that he be sent»; so too B; M reads «by the hand of the king Messiah who is destined to be sent»; for Elijah see Pirqe de Rabbi 'Eli'ezer, Ch. 40; compare ARN B 40, 111; see infra 6:18 (see TB 'Erubin 43B).

4:19 Moses is told that he can return to Egypt, for «the men who sought your life have been reduced to poverty, and are therefore to be considered as though dead». | Whereas N reads «all the men died», M reads «they have lost their property, are all therefore considered as though dead»; cf. TB 'Abodah Zarah 5A; TB Nedarim 65A; Pirqe de Rabbi 'Eli'ezer, Ch. 40; infra, Gen. 30:1; TJ Nedarim 9,41c; Shemot Rabbah 5:4; Bereshit Rabbati 71:6; Tanḥuma', Ṣaw 13.

4:20 «And Moses took the rod which he had brought forth from his father-in-law's garden. And it was of sapphire from the Throne of Glory, forty seahs in weight. And on it was engraved the great and glorious Name by which the signs would be wrought by the Lord through him.» | So too supra 2:21, infra 14:21, Deuteronomy 34:12; Pirqe de Rabbi 'Eli'ezer, Ch. 40; see TB Pesaḥim 3A; TB Megillah 9B; cf. Mekilta', Beshallaḥ 6:58B; Mekilta' de Rabbi Simeon 81; Tanḥuma' B. II, 25.

4:24 Moses' son Gershom had not been circumcised because Jethro his

father-in-law had not allowed him to circumcise the child. However, pursuant to a prior agreement between them, Eliezer had been circumcised. | Mekilta', Yitro 1: 58A; Dibre Hayamim Shel Mosheh, Ch. 9; contrast Shemot Rabbah 5:8; Church Fathers Aphraates 110, Ephraem 1, 200D.

4:25 «And she brought the severed part to the feet of the destroying angel, and said, 'The husband wanted to circumcise, but the father-in-law obstructed, so now let the blood of this circumcision atone for my husband'.» | So too N and B ad h.1.; compare Jubilees 48:2; Ephraem 1, 205A, B; Mekilta', Yitro 1: 58A; TB Nedarim 32A; Shemot Rabbah 5:8.

4:26 «And the destroying angel desisted from him. Therefore Zipporah gave praise and said, 'How precious is this blood of circumcision that saved my husband from the destroying angel!'» | So too B, N and M ad h.1.; compare TB Nedarim 32A; Midrash Wa-Yosha' 43; Midrash HaGadol II, 41 (for variants cf. Shemot Rabbah 5:8; Midrash 'Aggadah, Exodus 4:26; Zohar 1, 93B). (See Colossians 2:11 f., Romans 6:3 and analysis, in Vermes, *Baptism and Jewish Exegesis*, NTS 4, p. 308 ff.)

5:2 «And Paraoh said, 'The Name of the Lord did not appear to me, that I should obey His Word, to release Israel. I have not found the Name of the Lord written in the Book of Angels. I am not afraid of him, nor will I release Israel'.» | Tanḥuma', Wa-'era' 5; cf. Shemot Rabbah 5:14; TB Ḥullin 89A; TB Yadayim 67B.

6:2 «And the Lord said to Moses, 'I am the Lord who revealed Myself to you in the midst of the bush', and said, 'I am the Lord'.» | Cf. Shemot Rabbah, Ch. 6, passim.

6:3 «...But I did not reveal the face of my Shekinah to them.» | B reads «But the name of the Memra...»; (compare Shemot Rabbah, Ch. 3); M is similar; N reads that God appeared through the Memra to the patriarchs, but not by His Great Name, rather, as the 'God of the Heavens'; compare Philo, Mut. 2:13, 3:15 (also cf. Spinoza, Tractatus Theologico-Politicus, Ch. 13: Opera, III p. 169, II p. 22-24, II p. 26-27).

6:9 The children of Israel did not listen «because of heavy spirit, and the hard alien worship in their hands». | See TB Soṭah 11B; Mekilta', Pisḥa', Ch. 5; Shemot Rabbah 6:5 (cf. proof-text, Ezekiel 20:7 f.).

6:15 «And Saul, he was Zimri who devoted himself to fornication, as the Canaanites.» | Cf. TB Sanhedrin 82B.

6:16 Levi lived «to see Moses and Aaron, the deliverers of Israel». | Cf. TB Baba' Batra' 121B; see Pirqe de Rabbi 'Eli'ezer, Ch. 48;

Sefer HaYashar 67:2; TB Megillah 8A; Seder 'Olam Rabbah III, p. 7B.

6:18 «And the years of Qehat the saint were one hundred and thirty three. And he lived to see Phineas, who is Elijah the High Priest, who is to be sent to the diaspora at the end of days.» | Cf. TB Baba' Batra' 121B; see supra 4:13.

6:20 Amram «the saint» took «Jochebed his aunt» to wife. He lived to see «the sons of Reḥabia bar Gershom bar Mosheh». | Both M and B read «his aunt»; see TB Baba' Batra' 121B and TB Sanhedrin 58A (also cf. supra 6:16 and notes, 2:1 and notes).

6:25 Jethro is Puṭiel. | Baba' Batra' 109B; cf. TB Soṭah 43A.

6:28 On the day that God spoke to Moses in the land of Egypt, «Aaron was eavesdropping and heard what He said to him». | Cf. Mekilta', Pisḥa', Ch. 1 (to Exodus 12:1); also see Mekilta', ed. I. H. Weiss, Vienna 1865, intro., p. XVII.

7:1 «And the Lord said to Moses, 'Why are you afraid? Behold, I have made you a terror unto Pharaoh, as though you were his God; and Aaron shall be your prophet'.» | Mekilta', Pisḥa', Ch. 1; cf. Irenaeus, Against Heresies, Ch. 6.

7:2 Moses is told to tell Aaron all that has been told to him | (See commentary of Ibn 'Ezra' ad h.1.)

7:3 God tells Moses that he will harden Pharaoh's heart. | So too supra 4:21, infra 7:13 etc. (see Origen, De Principiis, Book 3, Ch. 1).

7:4 «And I will shoot arrows of death in Egypt.»

7:8 Egypt will be as a baselisk-serpent, because all the inhabitants of the world will hear the voice of Egypt shrieking when God shatters them, just as all of the inhabitants heard the shriek of the serpent when he was stripped naked at the beginning. | On the stripping of the snake's skin, cf. Bereshit Rabbah, Ch. 20 (also see M.H.G., ed. M.M., p. 114).

7:11 Janis and Jambres were the sorcerers of Egypt, with secret incantations. | 2 Timothy 3:8; Zadokite Fragments, Ch. 18; The Gospel of Nicodemus, Ch. 5; TB Menaḥot 85A; Dibre Hayamim Shel Mosheh, Ch. 5; Shemot Rabbah 9:6 f.; Tanḥuma', Ki Tissa' 19.

7:12 Although they were able to produce snakes, «the snakes were immediately changed back into what they had originally been». | Shemot Rabbah 9:7; TB Shabbat 97A.

7:15 In the morning, Moses is to meet Pharaoh at the river, where he goes, «to practice magic by the water, like a magician». | B reads «to refresh himself»; cf. TB Mo'ed Qaṭan 18A; Shemot Rabbah 11:1; TB Shabbat 75A; cf. infra 8:16; (contrast Philo., Somni. II, 45:301 and Spec. I, 2:8 for literal rendering of «lip» of the river).

7:19 The plague also affects «the vessels of wood and vessels of stone». | B reads «vases»; Shemot Rabbah 7:10 f.; Seder 'Eliyahu, Wa-'era', Ch. 13; Tanḥuma' B. II, 29.

7:22 Since, in addition to the river, all of the waters of Goshen were turned to blood, Pharaoh's evil inclination was strengthened. | See Midrash Tehillim 88: 349; M.H.G. II, 63; Wisdom 11:6 f.; Philo, Vita Mosis 1:26. (Also compare Artapanus, 435 C.)

7:23 «So Pharaoh attended to his needs, entered his house, and did not concern himself with this plague.» | Cf. Tanḥuma', Wa-'era', Ch. 14; Shemot Rabbah 9:8 (compare Midrash 'Aggadah to Ex. 8:16).

7:24 «And they could not discover pure water.» | Shemot Rabbah 9:9, 9:11; Midrash HaGadol, ed. M.M., p. 118; cf. Mishnat Rabbi 'Eli'ezer, p. 344.

7:25 «Seven days after the Lord smote the river, the Word of the Lord healed the river.» | Shemot Rabbah 9:12; Midrash Tanḥuma', Wa-'era' 13; Mishnat Rabbi 'Eli'ezer, Ch. 19, p. 355; Tanḥuma' B. II, 29; Midrash Tehillim 78:349; Debarim Rabbah 7:9; Midrash Shoḥar Ṭob 68:9 (contrast Midrash Leqaḥ Ṭob to Ex. 8:10).

7:29 «The frogs will overpower your body, the bodies of your people, and the bodies of your servants.» | Shemot Rabbah 10:3, 10:5; cf. TB Pesaḥim 55B; TB Soṭah 11A.

8:2 «But Moses did not strike the waters, neither with blood nor with frogs, because through them he had found safety, when his mother had placed him in the river.» | Shemot Rabbah 10:3, 10:5; cf. TB Pesaḥim 53B, TB Soṭah 11A.

8:5 «And Moses said to Pharaoh, 'Glorify yourself on my account'.» | Cf. Shemot Rabbah 12:7; Mekilta', Bo', Ch. 1 (and Commentary of Rashi ad h.1.).

8:12 «But the ground may not be smitten by you, because it was through it that you were saved when you killed the Egyptian and it received his body». | Shemot Rabbah 10:4, 10:7; Tanḥuma', Wa-'era', Ch. 14; Midrash HaGadol II, 62.

8:15 «And the astrologers said to Pharaoh: 'This is not by the power of Moses and Aaron. Rather, this is a plague sent from before the Lord.' But the evil inclination of Pharaoh was hardened, and he did not listen to them, as the Lord had said.» | Shemot Rabbah 10:7; Mekilta' de Rabbi Simeon, 172; Midrash HaGadol II, 66; TB Sanhedrin 67B; Tanḥuma', Wa-'era', Ch. 14; Mishnat Rabbi 'Eli'ezer, p. 357 (cf. 7:3, 7:13, 7:14, etc. for Pharaoh's evil inclination).

8:16 «...lo, he goes out to perform magic by the water, as a diviner.» | Cf. supra 7:15; TB Mo'ed Qaṭan 18A; TB Shabbat 75A; Tanḥuma', Wa-'era' 69D.

8:17 The plague consists of «an admixture of wild animals». | See Josephus, Antiqui., II, 14:3; Wisdom, 11: 15-20; Midrash Tehillim, 78: 349 f.; Seder 'Eliyahu Rabbah 7:42; Tanḥuma' B. II, 43; Shemot Rabbah 11:3 f.; Midrash HaGadol II, 67 f.; Tanna de be 'Eliyahu, Ch. 7; contrast LXX, 8:17 and Philo, Vita Mosis 1:23 on *'arob*.

8:19 «...tomorrow at this time...» | So too Samaritan ad h.1.; Tanḥuma', Wa-'era', Ch. 16; Shemot Rabbah 12:2; Zohar, Bo' 3:1; contrast Mekilta', Pisḥa', Ch. 1.

9:7 «And Pharaoh sent messengers to search...» | So too infra 10:16 for use of the noun *Pullin*.

9:17 «So that my Holy Name may be known throughout the land...» | See Pirqe de Rabbi 'Eli'ezer, Ch. 43 and 48.

9:18 The plague comes from «the treasuries of the heavens». | Zohar, Bo' 3:1.

9:20 «And Job, who feared the Word of the Lord among Pharaoh's servants, gathered his slaves and flocks into the house.» | So too B ad h.1.; TB Soṭah 11A; TJ Soṭah 5, 20c; Zohar II, 34A; Tanḥuma', Wa-'era', Ch. 14; contrast Midrash 'Aggadah (ed. Buber ad h.1.).

9:21 «But Balaam, who did not place his trust upon the Word of the Lord, left his slaves and flocks in the field.» | See notes to 9:20, and Shemot Rabbah 1:9.

9:27 «I and my people deserve every single plague.» | Tanḥuma', Wa-'era', Ch. 16; Shemot Rabbah, Ch. 12 (cf. Mekilta', Beshallaḥ, Ch. 1; TB Yadayim 96A).

9:29 Moses spoke to him «near the city». | So too infra 9:33; Mekilta', Pisḥa', Ch. 1; Shemot Rabbah 12:7.

9:33 «The precipitation that was falling 'did not fall to the ground'.» | Tanḥuma', Wa-'era', Ch. 17; Shemot Rabbah 12:7; Compare TB Berakot 54A; Bereshit Rabbah 22:12.

9:34 «The evil inclinations of Pharaoh and of his servants...» | Cf. supra, passim and infra 9:35; see Tanḥuma', Wa-'era', Ch. 17; Shemot Rabbah 12:7; Wayiqra' Rabbah 13:5; Yemenite Ms. q. M.H.G., ed. M.M., p. 142 (cf. Irenaeus, Against Heresies 29:1 q. 2 Cor. 4:4, Rom. 1:28, 2 Thess. 2:11).

10:3 «...The God of Israel...» | Both Massoretic text and N read «the god of the Hebrews».

10:10 «...in the way that you shall go until the time that you come to the house of the place of your inhabitance.» | See Tosefta', Pesaḥim 8:11-18 for the temporary status of the laws concerning the Passover service.

10:19 «And even the locusts which had been salted for human consump-

tion were borne away by the western wind, and they departed.» | Tanḥuma', Wa-'era', Ch. 14; Shemot Rabbah 13:7.

10:23 «But for all Israel there was light, so that the wicked among them who had died might be buried, and so that the righteous among them might be occupied with the precepts of the Torah in their dwellings.» | See Josephus, Antiqui. II, 14:5; Mekilta' de Rabbi Simeon 38; Pesiqta' de Rab Kahana' 5, 50B; Midrash Shir 2:13; Mekilta', Pisḥa', Ch. 12 (but not the wicked); also see Mishnat Rabbi 'Eli'ezer, Ch. 19, p. 355, and Yalquṭ Tehillim 723, as a yelammedenu; Shemot Rabbah 14:3.

10:26 The people explain to Pharaoh that if they leave their families and possessions behind, they do not know how they will be able to worship God, until they arrive there. | Cf. TB Ḥagigah 10A, 'Abodat Kokabim 24B.

10:28 «Beware that you do not continue to see my face, to speak any of these harsh words. For in the day that you see my face, my anger will be kindled strong against you, and I will deliver you into the hands of the people who seek to take your life.» | So too N, M and B ad h.1. (contrast Shemot Rabbah, Ch. 14:4, passim).

10:29 «And Moses said, 'You have spoken well; while I was dwelling in Midian it was told to me by a Word from before the Lord, that the men who had sought to kill me had become impoverished, and were considered as though dead. But there will be no mercy for you at the end, for had there been mercy for you, I would have prayed and the plague would have been lifted from you. But now I will see your face no more'.» | So too N, M and B ad h.1., except for the impoverishment as a substitute for actual death (cf. supra 4:19); see TB Nedarim 64B and 65A; also see Pirqe de Rabbi 'Eli'ezer, Ch. 40; (also compare Shemot Rabbah 3:12 and Siphre, Debarim 83 for the sign from the Lord).

11:3 God causes the people to be regarded «mercifully» *(leraḥamin)* by the Egyptians. | So too 'Onqelos and Peshiṭta' ad h.1.; N reads «their favor» *(ḥanihon)*, cf. TB Berakot 7A, 9B; (also see Irenaeus, Against Heresies, Ch. 30 passim; see Zech. 12:10).

11:4 God will go forth at midnight, «at this hour». | TB Berakot 3B-4A; TJ Berakot 1:1; Pesiqta' de Rab Kahana' 62, 2.

11:5 It will affect the son of Pharaoh who is destined *(de 'atid)* to sit on the royal throne. | So too N ad h.1.

11:7 A dog will not «do harm» because of is tongue. | See LXX, Peshiṭta' and 'Onqelos ad h.1.; compare TB Berakot 27B and Mekilta', Pisḥa', Ch. 7; see Sifre, Dt. (ed. Friedmann) p. 101A.

12:2 From this beginning month, «you shall begin to establish the festivals, appointed times and seasons.» | See Mekilta', Pisḥa', Ch. 2; Shemot Rabbah 15:2; Mishnah, Rosh Hashanah 1:1, 2:8; Tosefta', op. cit., 1:1-5; TB, op. cit., 8B; also see TB Berakot 10A; Pirqe de Rabbi 'Eli'ezer, Ch. 9.

12:3 This calendral reckoning shall be «for this time, and not for the generations». If the immediate family is large, it shall consume its own lamb, instead of sharing the clan's lamb. | Cf. sources infra 12:2; see TB Pesaḥim 96A.

12:4 If the number of men in the household is «less than ten», they may share a lamb with neighbors. | See TB Pesaḥim 91B, 64B; TJ, op. cit., 8,7; Tosefta', op. cit., Ch. 4, passim; Mekilta', Bo', Ch. 3, R. Josiah. (Also see Sifre Re'eh, Pisqa' 132; Midrash Tannaim, p. 92.)

12:5 It shall be a whole lamb, «without a flaw» | So N. See Shemot Rabbah 15:12; Mekilta', Pisḥa', Ch. 4; TB Zebaḥim 30A (see N 29:5).

12:6 The lamb shall be a sign «that you do not fear the Egyptians who see it». | Pesiqta' Rabbati 15,78B; Megillat Ta'anit, Ch. 1; Shemot Rabbah 16:3; Mekilta', Bo' 5, 5B and 6, 6B; compare Tosefta', Pesaḥim 8:11-18 and Wisdom 19:9 and TB Pesaḥim 64B.

12:7 The blood shall be placed «outside» of the doorposts of the houses in which they eat, 'and in which they sleep'. | Mekilta', Bo', Ch. 6 and Pisḥa', Ch. 6.

12:8 The pascal lamb may be eaten until «the middle of the night. It is to be eaten with 'hore-hound lettuce'». | For the middle of the night as the limit, cf. TB Berakot 9A and TB Pesaḥim 102B; for the reference to «hore-hound lettuce» (i.e. *'ulshin*, cf. TB Pesaḥim 39A; Mekilta', Bo', Pisḥa', Ch. 6 and 6B.

12:9 The lamb may not be boiled in wine, oils or other fluids. | TB Pesaḥim 41A; Mekilta', Bo', Ch. 6; TJ Pesaḥim 2,7 acc. to Rabbi 'Aqiba'.

12:10 The remains must be burned by fire at daybreak of the 16th of the month, for one may not burn the remains of a holy oblation on the feast day. | TB Shabbat 24B; Mekilta', Bo', Ch. 6.

12:11 The Passover instructions are to pertain to this generation only, and not for following generations. It shall be eaten «in fear of the Master of the Universe». | See supra 12:3 for legislation limited to the desert generation; also see Mekilta', Pisḥa', Ch. 6; Sifre Re'eh, Pisqa' 128A; for «fear of God» M reads «bound by the commandments of the Torah», as does B ad h.1. (cf. TB Pesaḥim 94B).

12:12 God reveals to Moses that He will appear in the land of Egypt that night through the Glory of his Shekinah, and with Him there will be 90,000 myriads of Destroying Angels. And He will slay all of the

first-born in the land of Egypt: man, woman and beast. And against all the idols of Egypt He will execute four judgements: the molten idols will be melted, the idols of stone will be shattered, the idols of clay will be shattered, and the idols of wood will be made dust. And then the Egyptians will recognize that He is God. | See infra, Numbers 33:4; Mekilta' de Rabbi Simeon 52; Jubilees 49:2; Mekilta', Bo', Ch. 13:13B; TB Sukkah 29A; Yashar, Bo' 144B; compare Mekilta', Bo', Ch. 7:7B and 13:13B; Midrash Tanna'im 173; cf. TB Berakot 9A.

12:13 The blood of the pascal oblation, together with the blood of circumcision shall effect salvation for them. | Mekilta', Bo', Ch. 5; Shemot Rabbah 17:3; see LXX ad h.1. (and H.J.P., pp. 50 f.).

12:15 Forbidden foods may not be eaten from «the middle of the day». Mekilta', Bo', Ch. 6; TB Pesaḥim 4A and 18B (also see Mishnah, Pesaḥim 5:1 and She'iltot, Lefesaḥ 74A).

12:17 «And you shall guard the 'dough' of the unleavened cakes.» | Mekilta', Bo', Ch. 9 (cf. TB Qiddushin 37A).

12:20 No «admixture of leaven» shall be eaten. | Mekilta', Bo', Ch. 10; Mekilta' de Rabbi Simeon 54; see TB Pesaḥim 43A, TJ, op. cit., 3,1, and Mishnah, op. cit., 3:1 (also see The Pascal Canon of Anatolus of Alexandria, passim, and Maimonides, Sefer HaMiṣwot, Ch. Lo' Ta'aśeh 198).

12:21 Moses tells the elders: «Remove your hands from the idols of the Egyptians». | Mekilta', Pisḥa', Ch. 5; Shemot Rabbah 11:3, 15:2 f. (also see Pirqe de Rabbi 'Eli'ezer, Ch. 29, and Pesiqta' de Rab Kahana' 5, 54B; Shemot Rabbah 17:3).

12:22 The hyssop is to be dipped into «the blood that is in the wood vessel». | Mekilta', Pisḥa', Ch. 6 (Compare 'Onqelos, LXX and Vulgate ad h.1.); contrast R. Ishmael in Mekilta', loc. cit.

12:23 The glory of God's Shekinah will see (pl. verb form) the blood, and will protect the homes of the patriarchs of Israel. | So N; M reads «angel» and «will have mercy»; for the doorposts reminding of the patriarchs, see Shemot 17:3 f.; 18:7; cf. TB Menaḥot 34A (for allegorical meaning contrast Philo, Leg. All. II, 9:33 f.).

12:24 This is to be observed by «male» children forever. | Mekilta', Bo', Ch. 11.

12:25 All this shall be observed, beginning with the time of entering into the land. | Mekilta', Bo', Ch. 12 (contrast M.T. Numbers 9:1 ff.; Tosafot to TB Qiddushin 37B and Ibn 'Ezra', Ex. 12:25 for attempts at harmonization).

12:27 «When the children of Israel heard these words from the mouth of Moses», they bowed down and prostrated themselves. | See Mekilta', loc. cit.; N reads «the people bowed down, and gave thanks, and gave praise»; M reads «the Memra of the Lord had mercy and protected», similar to M supra 12:13.

12:28 «The people made haste» | Mekilta', loc. cit. (see TB Berakot 9A).

12:29 The Memra of the Lord struck every first-born, from the first-born of Pharaoh «who was destined to sit» on the royal throne, to the first-born of the kings who were captives in Pharaoh's dungeons, who were punished for having rejoiced at Israel's bondage, and the first-born of the cattle which the Egyptians worship. | Mekilta', Bo', Ch. 13. Compare Mekilta', Pisḥa', Ch. 7 and TB Berakot 9B; N also reads «who was destined to sit on the throne», for Pharaoh's first-born; see infra 11:5 and N, loc. cit. (see proof-text, Proverbs 17:5).

12:31 «And the borders of the land of Egypt extended over fourhundred parsangs. And the land of Goshen, wherein Moses and the children were, was in the midst of the land of Egypt. And the royal palace was located in the entrance to the land of Egypt. Yet, when he cried to Moses and Aaron on the Passover night, Pharaoh's voice was heard as far away as the land of Goshen. Pharaoh called forth with a sad voice...» | TB Pesaḥim 94A and TJ Pesaḥim 5, 32a; also cf. TB Ta'anit 10A.

12:32 Pharaoh offers to allow them to leave, and to take his property, pleading only that his life be spared. | Compare Mekilta', Bo', Ch. 13; see Mishnah, Baba' Qamma' 8:7 and Yoma' 8:9 (cf. 'Onqelos ad h.1.).

12:33 «But when Moses, Aaron and the children of Israel heard the sound of Pharaoh's weeping, they did not pay attention, until he came in person, along with all of his servants and the Egyptians.» These people warned Pharaoh that «if they stay here one more hour, we are doomed». | N also reads «one more hour», as does B; cf. Mekilta', Bo', Ch. 13.

12:34 They made packages of the remaining «unleavened cakes and bitters». | So too M ad h.1.; Mekilta', Bo', loc. cit., and Mekilta' de Rabbi Simeon 24.

12:36 The lord caused the Egyptians to be compassionate, and the Israelites «emptied the Egyptians of their possessions». | N also reads «And the children of Israel emptied the Egyptians of their possessions»; see TB Berakot 9B; TB Sanhedrin 91A; also see supra 11:3 and notes; see R. Ishmael, Mekilta', loc. cit., for Egyptians lending eagerly and unasked.

12:37 «And the children of Israel travelled from Pilusium to Sukkot, one hundred and thirty miles, protected on their four sides by seven

clouds of glory. One was above them, so that neither hail nor rain might fall upon them; nor that they be burned by the heat of the sun. One was beneath them, so that they would not be hurt by thorns, serpents or scorpions. One was before them, making the valleys level and the mountains low, and preparing a camping place for them. And they numbered six-hundred-thousand men, travelling on foot. None rode on horses, except for the children —five to a man. And there was a multitude of strangers.» | Targum Shir 2:2; R. 'Aqiba' in TJ Sukkah 1,18; Mekilta', Bo', Ch. 14; Mekilta' de Rabbi Simeon 26; Yalquṭ, Sifre Bamidbar 83; TB Shabbat 22B. Also see Sifre Zuṭa', 192; Baraita' di-Meleket ha-Mishkan 14; Seder 'Eliyahu Rabbah 12:60; compare Justin, Dialogue 131 and Mekilta', Beshallaḥ, 25A, and Tanḥuma' B. IV, 2-3. (The text should probably be amended to «a hundred and sixty miles» following various Mekilta' Mss., e.g. Horowitz-Rabin.)

12:38 «And two hundred and forty myriads of aliens accompanied the.» | See Mekilta', Bo', Ch. 14 (R. 'Aqiba'); compare Mekilta' de Rabbi Simeon 26; also see Philo, Vita Mosis 1:27.

12:39 They carried the dough «on their heads, and it was baked by the sun». This «was sufficient for their eating needs until the fifteenth day of the month Iyar». | Compare Philo, Sacr. 16:62; Mekilta', Bo', Ch. 14.

12:40 «And the days of the sojourn of the children of Israel in Egypt were thirty seven years, which equal two hundred and ten years. And it was four hundred and thirty years since the Lord had spoken to Abraham, at the time that he spoke with him in the fifteenth of Nissan between the divided parts, to the day that they went out from the land of Egypt.» | Mekilta', Bo', Ch. 14; Tanḥuma', Bo', Ch. 9; cf. TB Megillah 9A; Shemot Rabbah 18:11; Pirqe de Rabbi 'Eli'ezer, Ch. 48; Midrash Lamed Bet Middot 32; Mishnat Rabbi 'Eli'ezer, p. 40 (see LXX ad h.1.).

12:41 «And it was forty years after this covenant was struck that Isaac was born, and four hundred years thereafter that they left Egypt in freedom. On that very same day, the hosts of the Lord went forth free from the land of Egypt.» | N adds the word «free» to MT; Mekilta', Bo', Ch. 14; Tanḥuma', Bo', Ch. 9 (see Gen. 15:13).

12:42 «Four nights are inscribed in the Book of Memorials before the Master of the universe. The first night was when He was revealed in creating the world. The second night was when He was revealed to Abraham. The third night was when He was revealed in Egypt, His hand killing all the first-born of Egypt, and His right hand saving all the first-born of Israel. The fourth night is when He

will be revealed to liberate the people of the House of Israel from among the nations. And all of these are called 'Nights to be Remembered'. That is why Moses said, 'It is to be observed on account of liberation'.» | See N ad h.1. (folio 134) for better preservation; M reads «fight» hand; see B ad h.1. and 15:18; see references to Rome in B loc. cit.; cf. TB Rosh Hashanah 11A; Pesiqta' Rabbati 195B-196A; Pesiqta' de Rab Kahana' 17, 129B; compare Tertullian, De Baptismo, 19; Tosefta', Berakot 1:3; TB Berakot 12B-13A; TJ Berakot 1, 9a; 'Ekah Rabbah 2:22 (see Le Déaut, *La nuit pascale*, Rome, 1963).

12:43 The «son of Israel who converts and does not return» may not eat of the Passover lamb. | See 'Onqelos ad h.1.; compare R. Yonatan in Mekilta', Bo', Ch. 15; TB Yebamot 71A; TB Pesaḥim 96A; Mekilta', Pisḥa', Ch. 15; also see Sifra', Behar, Pereq 1, p. 106C. Also compare Philo, Virt. 14:82 (Aristotle, Politica III, 7, 1279A; Philo, Vita Mosis 1, 7, 35), for status terms.

12:44 In addition to being circumcised, the gentile slave must also be immersed, in order to be allowed to eat the Pascal lamb. | See Mekilta', Pisḥa', Ch. 15; TB Yebamot 46B; TJ Qiddushin 3,12; also cf. TB Pesaḥim 96A and TB Yoma' 71A.

12:45 The «resident alien» and the «foreign slave» may not eat of it. | (See terms *Dayyor totab* and *'Agira' nokrah)*. See TB Pesaḥim 96A; TB Yebamot 71A; Mekilta', Pisḥa', Ch. 15; also see Sifra', 'Emor, Pereq 4; TB 'Abodah Zarah 64B; Maimonides, Hilkot Qorban Pesaḥ 9:7 and commentaries (cf. LXX terms and Philo, Legat. 30: 200 f. for status terms of persons).

12:46 «It shall be eaten in one company. You may not remove any of the meat from the house, from the group. And you shall not send of it gifts, one man to his neighbor. And you shall not break a bone of it, in order to eat that which is inside.» | N also forbids moving the meat from the house to a different company and from company to company. See 'Onqelos ad h.1. and Mekilta', Bo', Ch. 15 for «one *ḥaburah*»; also see Tanḥuma', Bo', Ch. 10. For breaking of bone see TB Pesaḥim 83A, 85A and 36B.

12:47 «All of the congregation of Israel is bound together, family to family, to do it.» | Mekilta', Bo', Ch. 15.

12:48 Should a gentile convert and make the Passover before the Lord, he must circumcise his males in order to be fit to make it, and he will be as the established citizens of the land. And all of the uncircumcised males of Israel shall not eat of it. | For a similar rendition of «gentile with you» (pl.), see LXX, N, Syriac and 'Onqelos; for «convert» see Mekilta', Bo', Ch. 15 (see Maimonides, Hilkot 'Aba-

dim 8:2, and Mekilta', loc. cit., for reference to the uncircumcised son «of Israel»). See Shir Hashirim Rabbah 1:12 (and S. Lieberman, *Greek in J.P.*, p. 79).

12:49 There must be one law «of all the commandments» for the home-born and for the proselyte». | Mekilta', Bo', Ch. 15; i.e., the proselyte must agree to observe all of the commandments. See 'Onqelos ad h.l.; also see Sifra', Qedoshim 8:3; Tosefta', Dema'i, 2:5; Tosefta', Bekorot 30:2; (also see S. Zeitlin, The Jews: Race, Nation or Religion, J.Q.R., N.S., 26 (1936), pp. 333-336 concerning Philo's use of terms of status being applied in a religious sense).

12:51 «And it was at this very same time on that day, that the Lord brought forth the children of Israel free, from the land of Egypt, by their hosts.» | So N. N frequently adds «free» in this context, as e.g. infra 13:3, 13:4. For emphasis on «at this same hour», see supra 8:19, 11:4. Compare Sifre, Ha'azinu, Pisqa' 337; Midrash Shir Hashirim, (ed. Greenhut) 2:10, p. 24A; Mekilta', Pisḥa', Ch. 5 (see Pirqe de Rabbi 'Eli'ezer, Ch. 48 for sun at its zenith).

13:3 «This day you are leaving free, on the fifteenth of Nisan.» | N also reads «free»; cf. Mekilta', Pisḥa', Ch. 17; TB Pesaḥim 96A; Sifre, Re'eh, Pisqa' 128; Tanḥuma', Bo', Ch. 11.

13:5 «...a land which produces fruit as good and as clean as milk, and as healthful as honey.» | So N. M reads «and as tasty as honey»; see TJ Berakot 1,3; TJ Pe'ah 7,3; TB Megillah 6A, TB Ketubot 111B; Tanḥuma', Teṣaweh 13; see supra 3:17.

13:8 «For the sake of this 'commandment' did 'the Word of' the Lord perform 'wonders and miracles' for me, in bringing me out of the land of Egypt.» | See Shemot Rabbah 19:7 f.; Mekilta', Ch. 17 (Mishnah, Pesaḥim 10:3); see Yemenite Haggadah which reads «For the sake of 'this': 'this' signifies the pascal lamb». Similarly, N reads «And you shall explain to your sons on that day, saying 'Because of the commandment of the unleavened bread did the Lord perform for us, taking us out of the land of Egypt in freedom, for the bringing of our oblation». M includes the three: «For the sake of the commandment of the unleavened bread, the bitters and this passover offering, did the Lord perform miracles for me, in taking me out of the land of Egypt». (Cf. Mishnah, loc. cit.).

13:9 All of this shall be inscribed on the phylacteries of the left arm and of the head. | Compare N ad h.l.; see Mekilta', Pisḥa', Ch. 18; Sifre 35; TB Menaḥot 36B; compare Shemot Rabbah 19:8.

13:10 «And you shall observe this commandment of phylacteries at its appropriate times, on work days and not on sabbaths or festivals, during the day and not at night.» | See N: «And you shall guard

this commandment of this Torah on time»; cf. supra 13:9 and notes; also see Tosefta', Ḥagigah 1:2; TB Sukkah 42A; Tanḥuma', Bo', Ch. 14; Mekilta', loc. cit.; Sifre and TB Menaḥot, loc. cit.

13:12 The first-born of the womb shall be set aside for the Lord. | See Mekilta', Bo', Ch. 18; cf. TB Zebaḥim 100A and Mishnah, Berakot 3:1.

13:13 The first-borns, «but not of your slave», shall be redeemed with silver. | Mekilta', Bo', Ch. 18.

13:15 The Memra of the Lord hardened Pharaoh's heart, hence the punishment which killed all of the first-born. This necessitates the redeeming of all first-born with silver. | For the hardening of Pharaoh's heart, see supra, e.g. 14:4; see Mekilta', Pisḥa', Ch. 18; for redemption through silver see TB Qiddushin 8A; TB Bekorot 49A, B.

13:16 This shall be inscribed on the phylacteries of the left arm and the head. | See N ad h.l.; see supra 13:9, N and notes (see TB Sanhedrin 4B; Mishnah, Menaḥot 4:1 and Tosefta' ad h.l.).

13:17 «And when Pharaoh sent forth the people, the Lord did not take them by way of the land of the Philistines, despite the fact that it was near. Because He said, lest they be frightened by the sight of their brethren who were killed in battle. Two hundred thousand mighty men of the tribe of Ephraim, took shields, lances and weapons of war, and went against Gath, to bespoil the flocks of the Philistines. And because they had transgressed the commandment of the Word of the Lord, and had departed from Egypt three years before the end of the appointed time of their servitude, they were delivered into the hand of the Philistines. These are the dry bones which the Word of the Lord restored to life by the hand of Ezekiel the prophet in the valley of Dura, but which had they seen, they would have panicked and returned to Egypt.» | So too B; N simply reads, «lest the spirits of the people be broken, should they see battle array». Pirqe de Rabbi 'Eli'ezer, Ch. 48; Jubilees 46:9 f.; Midrash Shir 2:7; Josephus, Antiqui. II, 15:3; Mekilta' de Rabbi Simeon 37-38; Mekilta', Beshallaḥ 23B-24A; Pesiqta' de Rab Kahana' 10, 85A, B; Shemot Rabbah 20:11.

13:18 Each of the men had five children. | Both N and B ad h.l. interpret «*ḥamushim*» not as five, but as «armed with good deeds»; see Yalquṭ c. 209 acc. to Rabbi Jonathan; compare Mekilta', Ch. 14 (also see M.H.G. ed M.M., p. 238 f.). Shemot Rabbah 1:17.

13:19 Moses took the chest containing the bones of Joseph from the midst of the Nile, and took them with him, as Joseph had foresworn the children of Israel. | See B, N and M ad h.l. for phrase «with God's

great mercy» applied to Joseph's assurance that God would remember them; see Mekilta', Beshallaḥ 24A; Tosefta', Soṭah 4:8 and TB Soṭah 13A; see Debarim Rabbah 11:7; Shemot Rabbah 18:10; Pesiqta' de Rab Kahana' 10, 85B; also see TB Pesaḥim 66B (also see Mann, Geniza Fragments, p. 886; M.H.G. ed. M.M. p. 349).

13:20 And they travelled from Sukkoth, «the place where they had been covered by clouds of glory». | See TB Sukkah 11B; Mekilta', Bo', Ch. 14; Sifra', 'Emor 17:11; Tanḥuma', Bo'., Ch. 9; Shir Hashirim Rabbah 1:7 (cf. Shemot Rabbah 12:37).

13:21 «At night the column of the cloud returned to their rear, to cast darkness upon their pursuers. While the column of the fire illuminated in front of them.» | Cf. TB Qiddushin 35B; see infra 14:20.

13:22 «The column of cloud did not desist by day, nor the column of fire by night, from guiding, leading and enlightening.» | N; so too B.; M adds «the people of Israel».

14:2 Moses is told to speak to the children of Israel, telling them to «turn to the rear, to the mouths of Hira as they lie, which were created in the shape of people, male and female, with their eyes open to them. This is the place of Tanis, between Migdol and the Sea, before the idol Zephon, which was left of all the idols of Egypt. For the Egyptians would say, 'Zephon, which remains of all the idols of Egypt is better than all of the others, since he remains whereas they were smitten'. They will therefore come to worship, and will thus find you... for you are camped by the sea shore». | See Mekilta', Beshallaḥ 1:25B-26A and Mekilta' de Rabbi Simeon 41 (also see TB 'Abodah Zarah 54B).

14:3 Dathan and Abiram were Hebrews who remained behind in Egypt. They suggest to Pharaoh that the idol Zephon has trapped the Israelites in the desert. | So too N ad h.1.; see B also for Zephon reference; see Mekilta', Beshallaḥ 1:26A; Mekilta' de Rabbi Simeon 41; Sekel Ṭob ad h.1.

14:5 The agents reported that the people of Israel had fled. | See Mekilta', Beshallaḥ 1:26B-27A; Mekilta' de Rabbi Simeon 43-44; see 'Aruk Completum *('Aqṭorin)*, p. 245 (cf. LXX for similar term).

14:6 «And he himself prepared his chariot, and he led his people with soft words.» | So ed. pr.; Mekilta', Beshallaḥ, Ch. 2; Mekilta' de Rabbi Simeon 43-44; also cf. Tanḥuma', Shofeṭim 13.

14:7 The chariots were manned by the servants of Pharaoh who had feared the Lord, and consequently had been saved. These contained three men, to drive, chase swiftly after them. | See TJ Kilayim 7, 31c; also see Mekilta', Beshallaḥ 27A-27B; Mekilta' de Rabbi Simeon 44-45.

14:9 They intercepted Israel at the banks of the sea, where Israel were «gathering pearls and precious stones that the Pishon had carried from the garden of Eden into the Gihon, and the Gihon had carried into the Reed Sea. And the Reed Sea had cast them upon its banks...» | So too infra Bamidbar 38:8; see Tanḥuma' B. II, 63.

14:10 «And Pharaoh saw the idol Zephon saved, and he offered oblations before it...» | Cf. supra 14:2 and notes; M ad h.1.; Mekilta', Beshallaḥ, Ch. 20.

14:11 The «evil men of the generation» complained to Moses. | Seder 'Eliyahu Rabbah 7:44; also compare Mekilta', Beshallaḥ 2: 28A-28B; Mekilta' de Rabbi Simeon 46 (cf. TB 'Erubin 16B).

14:13 «The children of Israel divided into four groups on the shore of the Reed Sea. One said, 'Let us descend into the sea'. Another said, 'let us return to Egypt'. Another said, 'Let us set up a battle array against them'. And another said,'Let us set a cry against them, and confuse them'. To the group that had said, 'Let us go down to the sea', Moses said: 'Do not fear. Stand still, and behold the salvation of the Lord, that will be wrought for you today'. To the group that had said 'Let us return to Egypt', Moses said: 'You shall not return, for although you see the Egyptians today, you will not see them any more'.» (Continued in next verse.) | See notes to next verse.

14:14 To the group that had said, 'Let us set up a battle array against them', Moses said: 'Do not fight, for the battling will be done for you by the Presence of the Lord'. And to the group that had said, 'Let us raise a cry against them', Moses said, 'Be silent and give the glory and praise to your God'.» | So too N and B ad h.1.; see TJ Ta'anit 2, 5 and 2, 65d; Mekilta', Beshallaḥ 2:29A; Mekilta' de Rabbi Simeon 47 (also see Philo, Mosis 46:251 f. and Wolfson, Philo, vol. 2, p. 33; Josephus, Antiqui., II, 15:4); also compare Pirqe Rabbenu HaQadosh 43 (also see Pseudo-Philo, quoted in AWAPA, p. 288).

14:15 God tells Moses: «The prayers of My people came prior to yours». | So too N. Shemot Rabbah 21:1. B reads more fully: «And the Memra of the Lord said to Moses, 'Until when will you stand pleading before Me? Your prayers are heard before Me, however, the prayers of My people come before yours. Speak to the children of Israel, that they will travel'»; compare B 15:3; Josephus, Antiqui., II, 15:4; Midrash Wa-Yosha' 51-52; Mekilta', Beshallaḥ 2:29A; Mekilta' de Rabbi Simeon 47-48.

14:19 The cloud removed to the rear of the Israelite encampment «because the Egyptians threw darts and stones at the Israelites, but the cloud intercepted them.» | Mekilta', Beshallaḥ 4:30B-31A; Mekilta'

de Rabbi Simeon 49-50; compare Pirqe de Rabbi 'Eli'ezer, Ch. 42 and Philo, Mosis 1:29 (also compare infra Numbers 20:16 and parallel in Acts of Andrew and Matthias in A.N.C.L. XVI, p. 336).

14:20 «And the cloud was composed half of light and half of darkness. The dark side was over the Egyptians, and the light side was over Israel all night long. And the camps did not approach each other to do battle the night.» | (Pirqe de Rabbi 'Eli'ezer, Ch. 42); so too N and B ad h.1. verbatim; Mekilta' and Mekilta' de Rabbi Simeon, loc. cit. (cf. TB Megillah 10B); also see notes, supra 14:19.

14:21 «And Moses stretched forth his hand over the sea, with the great and glorious rod which had been created at the beginning, and upon which there was inscribed and set forth the great and glorious Name, the ten signs which had smitten the Egyptians, the three Fathers of the world, the six mothers, and the twelve tribes of Jacob.» | Pirqe de Rabbi 'Eli'ezer, Ch. 40 and 42; Debarim Rabbah 3:8; Shemot Rabbah, Ch. 8 (also see Mekilta', Beshallaḥ 2:29 passim; Wisdom of Solomon 19:7 ff.; A.R.N. A, 33, p. 48B).

14:22 «And the waters were three hundred miles high», to their right and to their left. | Tosefta', Soṭah 8:1 f.; TB Soṭah 33B-34A; TJ Soṭah 7, 21d-22a; compare Midrash Wa-Yosha' 51.

14:24 «It was at morning time, the hour that the heavenly hosts come to praise, that the Lord in anger intercepted the encampment of the Egyptians with the pillar of fire, to cast upon them sparks of fire, and with the pillar of cloud, to cast upon them hailstones...» | Except for reference to heavenly hosts, so too N and B ad h.1.; see Mekilta', Shirah 2:36B and Mekilta' de Rabbi Simeon, Ch. 52.

14:25 The Lord caused the wheels of the chariots to turn backwards. | For a full description of the discomforture of the chariotry cf. N and B ad h.1.; see Shir Hashirim Zuṭa', ed. Buber, p. 15; 'Aggadat Shir 1:7; Mekilta', Beshallaḥ 5:32 and Mekilta' de Rabbi Simeon, Ch. 52.

14:27 «And the Lord strengthened the Egyptians, so that they should not die in the midst of the sea, in order that they might receive the punishment that was sent for them.» | Mekilta' de Rabbi Simeon, Ch. 52; cf. TB Soṭah 11B; TB Sanhedrin 94B; TB Mekilta', Beshallaḥ 6:33A. Compare Ephraem 1, 216D; see Qohelet Rabbah to Ecclesiastes 10:5 and Yalquṭ, Jonah 550.

14:30 Israel sees the Egyptians, who are «dead and not dead»... | See supra 14:27 and notes; Mekilta' de Rabbi Simeon 52-53; compare 'Onqelos and Ephraem 1, 216D; Midrash Tehillim 18:137 (cf. TB Berakot 29B).

15:1 «The Lord is exalted above the arrogant, and stationed above those

who would take station. Whoever is arrogant to Him, He with His Memra punishes. It was because Pharaoh was daring before the Lord and arrogant-hearted in chasing after Israel...» | N is better preserved, as is B ad h.1.; N: «... For whoever is arrogant before Him, He with His Memra punishes. The horses and riders, because they were arrogant and chased after His people, the children of Israel, he drowned in the Reed Sea»; see supra 14:30; infra 15:21; (TB Rosh Hashanah 31A); Mekilta', loc. cit. Infra 15:2 and sources (see Apocalypse 4:2 and NTPT, p. 200 f.); see parallels of lex talionis in Pirqe de Rabbi 'Eli'ezer, Ch. 42; Jubilees 48:14; Wisdom of Solomon 11:16; 12:23; 16:1; 18:4 f.; Philo, Adv. Flacc. 20; Josephus, Against Apion 2:13; Testament of Gad 5:10.

15:2 «...From their mothers'» breasts the suckings would motion with their fingers to their fathers, saying: «This is our God who nourished us with honey from the rock and with oil from the stone, when our mothers would go out to the field to give birth and leave us there. And He would send an angel to wash us and swaddle us.» | Shemot Rabbah 23:8; Mekilta', Shirata' 1:35A; see Tosefta', Soṭah 6:4; TJ Soṭah 6, 29c; Soṭah 30B (also cf. TB Soṭah 11B); also see P.K. 47, 189A, B.

15:3 «The children of Israel said: 'The Lord is mighty in doing battles. In each generation he demostrates His might to His people, the House of Israel. The Lord is His Name. As is His Name so is His power. Blessed be His Name for ever and ever'.» | So too N and B except for reference to generations. See infra 15:18 and supra 15:2 with sources; also see Mekilta', Shirata' 1; Mekilta' de Rabbi Simeon 70-71; P.K., loc. cit. (cf. TB Shabbat 103B).

15:4 He shot fire arrows at Pharaoh's hosts and chariots in the sea, and drowned the best of Pharaoh's men in the Reed Sea. | So N only; cf. Mekilta', loc. cit.

15:6 «Your right hand, O Lord, how praiseworthy in power it is. Your right hand will destroy the enemies of Your people, who rise up against them to harm them.» | N is similar, however it specifies Pharaoh (thereby conveying a past sense); see Mekilta', Shirata', Ch. 3; cf. Shemot Rabbah 23:9 (cf. TB 'Abodah Zarah 4B).

15:7 «...Your anger will consume them as a flame consumes stubble.» | So too N and B ad h.1.; see Mekilta', Shirata', Ch. 6 (q. 'Obadiah 1:18, Zachariah 12:6); Pirqe de Rabbi 'Eli'ezer, Ch. 42.

15:8 The waters became heaps. They stood gathered together like arrows of water flowing. | So too B and N ad h.1.; Mekilta', Shirata', Ch. 6.

15:9 Pharaoh, the wicked enemy and adversary said, 'I will pursue the people of Israel and will destroy their camp on the sea shore. I will

attack them, kill them —both great and small—, rob them of much booty, bring back many captives, and divide my possessions among my people who wage war. And when I am satiated by the blood of their slain, I will sheathe my sword, having had destroyed them with my right hand'» | So too N and B ad h.1.; Mekilta', Shirata', Ch. 7 and Beshallaḥ, Ch. 2.

15:11 The people praise God, who performs miracles «for His people, the House of Israel». | So too N ad h.1.; cf. Mekilta', Shirata', Ch. 8 (cf. TB Rosh Hashanah 31B); Pirqe de Rabbi 'Eli'ezer, Ch. 42.

15:12 «The sea and the land were arguing with each other. The sea would say to the land, 'Take your children'. And the land would say to the sea, 'Take your murderers'. The sea was not willing to engulf them, and the land was not willing to swallow them, for fear that they would be demanded on the great Day of Judgement, as would the blood of Abel be required of her. Whereupon Thou, O Lord, stated for your hand an oath, swearing to the earth that in the world-to-come they would not be required of her. And the earth thereupon opened her mouth and swallowed them.» | So too N and B acc. to Codex Vatican 440; Mekilta' de Rabbi Simeon 67-68; Pirqe de Rabbi 'Eli'ezer, Ch. 42; Mekilta', Shirata' 9:8; Wa-Yosha' 53; Tehillim 22:188-89; 'Ekah 1:73-74; TB Pesaḥim 118B.

15:13 God saved the people «and gave them as a lodging place» the mountain of the temple, «the place of your holy Shekinah's house» | Cf. Samaritan targum ad h.1.; so too N; also see B (cf. Mekilta', Shirata' 9:49; TB Baba' Batra' 29B).

15:16 «...Let them be as silent as stone, until the time that Thy people, O Lord, shall pass over the stream of Arnon; until the time that Thy people which Thou didst ransom shall have crossed the dividing bank of the Yabbok.» | So too N and B ad h.1.; Mekilta', Shirata' 9:115 f.; Midrash 'Aggadah, Nu. 21:14; cf. TB Soṭah 36B; TB Berakot 4B; TB Pesaḥim 86B (compare 'Onqelos ad h.1.); see Pirqe de Rabbi 'Eli'ezer, Ch. 42.

15:17 The sanctuary will be located opposite God's throne of glory; it was built by His two hands. | So too N; see M and B ad h.1.; see Mekilta', Shirata' 10:24 f.; TB Berakot 33B (also see M.H.G. ed. M.M., p. 309).

15:18 «When the people of the House of Israel beheld the signs and manifestations which the Holy One, Blessed Be His Name, had performed at the Reed Sea, and the power of His hand, the children of the captives spoke to one another, saying, 'Come, let us confer the crown of majesty on the head of our Redeemer, who causes to cross over but does not cross, who causes to change but does not

change, and to whom belongs the crown of the kingdom; the King of the world. And He is the King of kings in this world, and His is the kingdom in the world-to-come. It is His, and shall be His forever'.» | Similarly N and B, variantly; Mekilta' de Rabbi Simeon 70-71 (cf. TB 'Erubin 24B; Mekilta', Shirata', Ch. 10;) Pirqe de Rabbi 'Eli'ezer, Ch. 42.

15:19 In the midst of the sea there did spring up sweet fountains, fruit trees and vegetables on the floor of the sea. | Shemot Rabbah 21:10; Abot de Rabbi Nathan 38:10; Tehillim 114:473; see Wisdom 19:7 ff.; Targum Ps. 68:26; Pirqe de Rabbi 'Eli'ezer, Ch. 42; Philo, Mosis 1:32, 2:34.

15:21 «Above the mighty is He exalted, and above the haughty is He exalted. When the wicked Pharaoh in his pride chased the people of Israel, He cast down his horses and chariots, and drowned them in the Reed Sea.» | See N and B ad h.1. and supra 15:1; Midrash 'Aggadah, ed. Buber, Nu. 21:14; Mekilta', Shira' 2:1 f.; Mekilta' de Rabbi Simeon 71; Pirqe de Rabbi 'Eli'ezer, Ch. 42; also see Philo, Mosis 2:34 (contrast TB Soṭah 48A and Philo, De Vita Contemplativa 11).

15:22 They travelled in the desert for three days «devoid of the commandments». | Mekilta', Wa-Yassa' 1, 70; TB Baba' Qamma' 82A; Mekilta' de Rabbi Simeon, Ch. 72; compare emphasis in Philo, Mosis 1:33; Josephus, Antiqui. III, 1:2; TJ Yom Ṭob 2, 61a; TB Shabbat 118B; Debarim Rabbah 3:1 (see infra 34.29).

15:25 «And he prayed before the Lord, and the Lord showed him the bitter tree Ardiphne (Rododaphne). And he wrote the great and glorious Name on it, and threw it into the midst of the waters. And the waters were sweetened. And the Word of the Lord taught him there: the law of the Sabbath, the law of honoring one's father and mother, the judging of wounds and bruises, and the punishments for offenders. And it was there that He tested him with the tenth trial...» | So too N, M and B for reference to the tree and the holy mark; see infra, Dt. 1:1; Abot 5:6; Mekilta' de Rabbi Simeon 72-73; Tanḥuma' B. II, 64 f., 124; Tanḥuma', Beshallaḥ 23-24; see Pseudo-Philo 13A; compare Josephus, Antiqui., III, 1:2 and Philo, Mosis 1:33 (also cf. TB Soṭah 2:3 and Zohar III, 124B; Pirqe de Rabbi 'Eli'ezer, Ch. 44).

15:26 «...If you transgress the words of the Torah, I will send them against you; but if you repent, I will release you of them. Because I am the Lord, your healer.» | Shemot Rabbah 25:7; TB Baba' Qamma' 82A; cf. supra 15:22; cf. TB Berakot 9A; TB Sanhedrin 97A; Mekilta' de Rabbi Simeon 72.

15:27 «And they came to Elim, twelve springs of water, one spring for each tribe, and seventy palm trees, all representing the seventy elders of Israel...» | So too N and M (see infra, Nu. 33:9); Tertullian, Contra Marc., Book 4, Ch. 24; Mekilta', Wa-yassa', Ch. 1 and 2; Mekilta' de Rabbi Simeon 74; M.H.G. II, p. 171; see Philo, Mosis 1:34; contrast Josephus, Antiqui., III, 1:3 (contrast TB Yebamot 13A); cf. Philo, Sobr. 4:19; Mishnah, Sanhedrin 1:6; TJ Sanhedrin 1,5 and TB, op. cit., 19B.

16:2 «...And on that very day, the bread which they had brought out of Egypt was finished.» | Mekilta', Wa-yassa' 2:26; Josephus, Antiqui., III, 1:3; Philo, Mosis 1:35. Contrast Shemot Rabbah 25:4; Mekilta', Bo', Ch. 14, 15A; Shir 1:8, Tanḥuma', Bo', Ch. 9; TB Qiddushin 38A; Mekilta' de Rabbi Simeon 74.

16:4 «And the Lord said to Moses: 'Behold I will cause the bread which has been set apart for you from the beginning to descend from heaven'.» | TB Pesaḥim 54A; Sifre 355; Mishnah, 'Abot 5:6; Mekilta' to Ex. 16:33; also see Tosefta', Soṭah 4:2 f.; TB Baba' Meṣi'a' 86B; Wayiqra' Rabbah 24:8; Mekilta', Beshallaḥ 25A; Seder 'Eliyahu Rabbah 12:68; Tanḥuma' B, I, 87; Pesiqta' Rabbati 14, 57A; BaR 14:2; BR 48:10 (also compare TB Ta'anit 9A; TB Yoma' 75A; Philo, Leg All. III, 56:162); see M.H.G., ed. M.M., p. 321; see infra 16:15 and sources (see Bruce Malina, *The Palestinian Manna Tradition*, Leiden, 1968.)

16:5 They shall intermingle in the house and participate together in their dwellings, to transport from one to another, so that this may be double of what they gather from day to day. | See TB Shabbat 87A (cf. Philo, Mosis 1:37, 207).

16:7 «...What is our worth, that you should rebel against us?» | So too N ad h.1.; cf. TB Ḥullin 89A (so too A and N infra 16:8).

16:13 There was a fall of consecrated dew in the morning, prepared as a table around the encampment. | TB Yoma' 75B; Mekilta', Wa-yassa' 3:48B-49A; Mekilta' de Rabbi Simeon 76; Tehillim 76:346; Sifre Bamidbar 89; Sifre Zuṭa 198.

16:15 «And Moses said to them, 'It is the bread which has been stored up for you in the heavens on high, and which now the Lord will give you to eat'.» | See supra 16:4; Pirqe de Rabbi 'Eli'ezer, Ch. 3; Mishnah, 'Abot 5:6; Sifre Debarim 355; Sibyl. Proem 87; compare Tanḥuma' B. II, 67; Wisdom 16:20; TB Yoma' 75A; LXX and Targum to Psalm 78:25.

16:20 «And they didn't listen to Moses. And Dathan and Abiram, the evil men, saved it until the morning...» | So too M ad h.1.; Tanḥuma', Teṣawweh, Ch. 11; Shemot Rabbah 25:10; Wayiqra' Rabbah 13:1;

Mekilta' de Rabbi Simeon 78; Tanḥuma' B. II, 67; see infra Dt. 21:8; contrast infra Dt. 21:8; Midrash 'Aggadah ad loc. cit. (also see M.H.G. ed. M.M. p. 329).

16:21 «And they gathered it from dawn until the fourth hour of the day, each man according to his eating. But at the fourth hour, when the sun shone hotly on it, it liquified, and made streams of water which flowed away into the Great Sea. And clean wild animals and cattle came to drink of it, and the children of Israel hunted and ate them.» | Midrash Tanna'im 191; Tanḥuma' B. II, 66-67; Mekilta', Wa-yassa', Ch. 5; cf. TB Berakot 27A.

16:27 «On the seventh day, evil men of the people went out to gather Manna, but they did not find any.» | See supra 16:20 for Dathan and Abiram reference; Wayiqra' Rabbah 13:1; Shemot Rabbah 25:10; Mekilta' de Rabbi Simeon 78; see Mekilta', Wa-yassa' 5 for 'those of little faith' (compare Tanḥuma' B. II, 67, infra Dt. 21:8 and Midrash 'Aggadah, loc. cit.; Tanḥuma', Teṣawweh 1).

16:29 «...Let every man remain in his place, and do not carry from one locale to another beyond four hundred cubits. Nor let any man walk further than two thousand cubits, on the seventh day.» | See Mekilta', Wa-yassa', Ch. 6; Mishnah, 'Erubin 4:1; TB 'Erubin 51A; op. cit., 48A; Tan. B. II, 67 (see Maimonides, Hilkot Shabbat 27A and commentary Maggid Mishnah ad loc. cit.).

16:32 «...To store away an Omer, to safeguard for your generations, so that contentious, evil generations may see the bread that you ate in the wilderness.» | Mekilta', Wa-yassa' 5:51A; Mekilta' de Rabbi Simeon 80 (cf. TB Horayyot 12A).

16:33 It shall be kept in an earthen vase. | Mekilta' and Mekilta' de Rabbi Simeon, loc. cit. (see M.H.G. ed. M.M. vol., 2, p. 335).

16:35 They ate the Manna for forty years «during the lifetime of Moses». «They ate the Manna forty days after his death, until they crossed the Jordan...» | Mekilta', Wa-yassa' 5:51B; Sifre Debarim 304; Tosefta', Soṭah 11:10; TB Ta'anit 9A; Tan. B. IV, 2-3; Tanḥuma', Bamidbar, 2; Mishle 14:74; BaR 1:2 and 14:20; Shir 4:5; Philo, Mosis 1:36; Ps.-Philo 21A; compare TB Qiddushin 50B (see M.H.G. ed. M.M. vol. 2, p. 336).

16:36 An Omer is one tenth of three Seahs. | See TB 83B; 'Onqelos; and cf. LXX ad h.1.; also cf. Mekilta', Wa-yassa', Ch. 6.

17:1 «And they encamped in Rephidim, the place where their hands were idle from the commandments of the Torah. And the fountains were dry, and there was no water for the people to drink.» | Mekilta', Wa-yassa' 6:52A; Mekilta' de Rabbi Simeon 80-81; Tanḥuma', Beshallaḥ 22; Shemot Rabbah 26:2; cf. TB Sanhedrin 107B, 'Erubin

15B (for allegories see Philo, Somn., II, 32:221-222; Leg. All., II, 21:84-86; Deter. 31:115).

17:2 The «wicked of the» people contended with Moses. | See supra 16:20 and 16:27 and notes (cf. LXX, Samaritan, Syriac and 'Onqelos ad h.l.); see Shemot Rabbah 26:2 and TB 'Erubin 15B.

17:6 «Lo, I will be standing before you there, in the place where you shall see a footprint in Horeb.» | Mekilta', Wa-yassa' 6:51A-52B; Mekilta' de Rabbi Simeon 81; Tanḥuma' Beshallaḥ 21; see Pa'ane-'aḥ, Shemot 32:4; Ṣiyyoni 32:1.

17:7 «...Does the glory of the Shekinah of the Lord truly rest among us, or does it not?» | So too N; Philo, Somn. II, 32:221-222; Leg. All. II, 21:84-86; Deter. 31:115 where water and rock are symbolic of God's Logos. See Mekilta', Tanḥuma', Beshallaḥ and Shemot Rabbah, loc. cit.; see Pa'ane'aḥ, Shemot 32:4; Apostolic Constitutions 6:20; Lactantius, Divinae Institutiones 4:10; also see Mekilta' de Rabbi Simeon 45; Tanḥuma', Ki Tissa' 21; Shemot Rabbah 3:2, 42:5, 43:8; Pirqe de Rabbi 'Eli'ezer, Ch. 44.

17:8 «And Amalek came from the land of the South, and leaped one thousand six hundred miles on that same night. And because of hostility which had been between Esau and Jacob, he came and waged war against Israel in Rephidim. And he took and killed some of the House of Dan. Because the cloud did not cover them, due to the alien worship that was in their hands.» | PK 3, 27A-B; PR 12; 52A-52B; Tanḥuma' B. V, 41-42; Sifre, Dt. 296; Pirqe de Rabbi 'Eli'ezer, Ch. 44; Seder 'Eliyahu Rabbah 24: 125 f.; Lekaḥ to Gen. 27:45 and Ex. 17:8; TB Sanhedrin 103B; also see Sifre Bamidbar 83; Targum, Shir Hashirim 2:5 (cf. TB Baba' Batra' 118B); (also see Bousset, Antichrist, index, s. v. 'Dan'); (see M.H.G. ed. M.M. vol. 2, p. 140, and L. Ginzberg, Legends of the Jews, vol. 6, p. 24, note 141); cf. Pirqe de Rabbi 'Eli'ezer, Ch. 44.

17:9 Moses tells Joshua to choose men who are strong in the commandments and victorious in battle, to set forth under the cloud of glory and do battle with the hosts of Amalek. On the morrow, he will stand, having prepared by fasting, and with the merit of the patriarchs of righteousness, the fathers and mothers of the world, and the rod with which miracles had previously been performed by the Lord. | Mekilta', Amalek 1:53B; Mekilta' de Rabbi Simeon 82; Shemot Rabbah 26:3; cf. Pirqe de Rabbi 'Eli'ezer, loc. cit.

17:11 Moses held up his hands «in prayer». | So too B; Pirqe de Rabbi 'Eli'ezer, Ch. 44; Mishnah, Rosh Hashanah 3:8 and TB op. cit. 29A; contrast Barnabas 12:2 and Justin, Dialogue 90 f.

17:12 «And the hands of Moses were heavy, because the battle was extended to the next day, and it wasn't overpowering on that day, to rescue Israel. And he could not hold them up in prayer. And since he had wanted to afflict his soul, they took a stone and placed it under him, and he sat upon it. And Aaron and Hur supported his arms, one on each side. And his arms were outstretched firmly in prayer and fasting, until the sun went down.» | Similar rendering in N and B ad h.l. and verse following; see Mekilta', Amalek 1:54A-54B; Mekilta' de Rabbi Simeon 82-83; Pirqe de Rabbi 'Eli'ezer, Ch. 44 (cf. TB Berakot 54B and Rosh Hashannah 3:8).

17:13 «And Joshua smashed Amalek, and by the mouth of the Word of the Lord, he cut off the heads of the mighty men of the nations, by the sword.» | Pirqe de Rabbi 'Eli'ezer, Ch. 44; Mekilta' and Mekilta' de Rabbi Simeon, loc. cit. (cf. TB Zebaḥim 117A); see infra, Nu. 21:1.

17:14 All of this is recorded in «the book of the elders of old». | (Cf. TB Megillah 7A; contrast The Epistle of Barnabas, Ch. 12).

17:15 «And Moses built an altar and called its name 'The Word of The Lord Is My Miracles, for this that was done here was done for me'.» | Mekilta', Amalek 2:56A; Mekilta' de Rabbi Simeon 84.

17:16 «And he said, 'For the Memra of the Lord has sworn by the throne of His glory that by His word He will fight against those of the house of Amalek, and will destroy them for three generations; from the generation of this world, from the generation of the Messiah, and from the generation of the World-to-come». | See B, N and M ad h.l. These have the three generations as the present one, the generation of Saul, and the generation of Esther and Mordecai; see TB Sanhedrin 99A; Pesiqta' Rabbati 12,51A; Pirqe de Rabbi 'Eli'ezer, Ch. 42; Mekilta', Amalek 2:56A-56B; Mekilta' de Rabbi Simeon 84; Tanḥuma' B. V, 41, 44, 45; Tanḥuma', Ki Teṣe', Ch. 11; PK 3, 28B; cf. TB Berakot 58B (contrast Irenaeus, Against Heresies, Ch. 4).

18:2 Moses had sent back Zipporah from him when he had left Midian for Egypt, and now she was returned to him. | Similarly N ad h.l.; see Mekilta', Amalek Ch. 3; see also M.H.G. ed. M.M., vol. 2, p. 353.

18:3 Moses refers to the stay in Midian, «an alien land that is not mine». | Mekilta' and M.H.G., loc. cit.

18:5 «Moses' father-in-law came with Moses' sons and his wife to Moses, where he was living in the wilderness, near the place of the mountain where the glory of the Lord had previously appeared to Moses.» | Mekilta', Yitro 1: 58B; TB Ta'anit 21B; TB Beṣah 15B;

Mekilta' de Rabbi Simeon 87; Tanḥuma' B. II, 73; for location see also N ad h.1.; concerning sons, contrast Zohar II, 69B.

18:6 «And he said to Moses: 'I am your father-in-law. I have come to you to become a proselyte. And if you do not receive me for my own sake, listen to me for the sake of your wife and your two children who are with her'.» | Mekilta', Yitro 1: 58A-58B; Mekilta' de Rabbi Simeon 87; Seder 'Eliyahu Rabbah 5:30; Tanhuma', Yitro, Ch. 6; Zohar II, 69B; Tanḥuma' B. II, 73; Philo, De Ebriet., 11; contrast Debarim 2:26 and TB Sanhedrin 94A.

18:7 «And Moses went forth from under the cloud of glory to meet his father-in-law. And he bowed and kissed him, and made him a proselyte. And they asked the welfare of each other, and they came to the sanctuary, the house of instruction.» | Cf supra 18:6 notes; contrast Debarim Rabbah 2:26 and TB Sanhedrin 94A; also see Philo, De Ebriet., 11; M.H.G. ed. M.M., vol. 2, p. 355 ff.

18:8 Moses told him «how Amalek had fought with them». | Mekilta', Yitro 1: 58A-58B; Mekilta' de Rabbi Simeon 87-88; TB Sanhedrin 90A; Tan. B. II, 71-72; Tanḥuma', Yitro, Ch. 7.

18:9 «...all the good which the Lord had done for Israel, giving them the Manna and the well...» | Mekilta', loc. cit.; TB Sanhedrin 94A; Mekilta' de Rabbi Simeon 88.

18:11 «I now realize that the Lord is mightier than all the gods. For by the thing which the Egyptians had intended to harm Israel —by water— He returned the judgement upon them, to be punished by water.» | See N for better rendition; Mekilta', Yitro 1: 59A; Mekilta' de Rabbi Simeon 88; TB Soṭah 11A; TB Sanhedrin 94A; Tanhuma', Yitro, Ch. 7.

18:12 «...and Moses was standing and ministering before them.» | Mekilta', Yitro 2: 59A; Mekilta' de Rabbi Simeon 88; see also Sifre, Debarim 38; Midrash Tanna'im 30; TB Qiddushin 32B (see Luke 22:24 ff.).

18:13 «And it was on the day after the Day of Atonement...» | Mekilta', Amalek, Ch. 4; Lekaḥ ad h.1.; cf. Pa'ane'aḥ ad h.1.

18:18 Jethro warns Moses that he will tire himself «and Aaron, and his sons, and the elders of your people...» | Mishnat Rabbi 'Eli'ezer, Ch. 16, p. 307; Mekilta', Yitro 2: 59B-60A; Mekilta' de Rabbi Simeon 89-90 (cf. M.H.G. ed. M.M., vol. 2, p. 373); for 'people' as 'elders', cf. Mekilta', passim. Also cf. infra 18:23.

18:20 «...And teach them the prayers that they should pray in their synagogues, the way of visiting the sick, and how to bury the dead, and to do good deeds, and the doing of righteousness and justice, and that they should punish the evil-doers.» | TB Baba' Meṣi'a' 30B; see

Mekilta', loc. cit. (TB Mo'ed Qaṭan 5B); Mekilta' de Rabbi Simeon 89-90; compare Sifre, Debarim 13-17; concerning roles and institutions, cf. Philo, Spec., IV, 33:170, 174; see TB Baba' Qamma' 99B.

18:21 Moses is told to gather men «who abhor to receive dishonest money». | Mekilta', Amalek, Ch. 4 (TB Sanhedrin 18A and Maimonides, Hilkot Sanhedrin 2:1-2:7).

18:23 Moses is told to gather the people, «and Aaron and his sons, and all the elders of this people, to their place of judgement...» | Cf. supra 18:18 and notes; also see Mishnat Rabbi 'Eli'ezer, Ch. 16, p. 310; M.H.G. Dt. 16:19; Midrash Tanna'im, p. 97.

18:25 And Moses appointed «six hundred leaders of thousands, six thousand leaders of hundreds, twelve hundred leaders of fifty, and sixty thousand leaders of ten.» | Mekilta', Amalek, Ch. 4; TB Sanhedrin 18A.

18:27 «And Moses departed from his father-in-law, who went forth to proselytize the children of his land.» | Mekilta', Yitro 2:60A; Mekilta' de Rabbi Simeon 91; Sifre N. 78-80; Sifre Zuṭa' 76-78; see Tosefta', Bikkurim 1:2; TJ Bikkurim 1, 64a.

19:1 «On the first of the month» they came to the wilderness of Sinai.» | TB Shabbat 87B; TB Rosh Hashanah 3A (contrast Jubilees 1:1); Mekilta' de Rabbi Simeon 94; Mekilta', Baḥodesh 2:62A. See infra 19:9 (compare TB Shabbat 86B and 88A; Sefer HaYashar 82:6).

19:2 «And Israel camped there, with a united heart...» | Mekilta', loc. cit.; Zohar III, 84; Wayiqra' Rabbah 9:9; Tanḥuma' B. II, 74; BHM VI, 40; Pesiqta' Rabbati 12: 106B; Pirqe de Rabbi 'Eli'ezer, Ch. 40.

19:3 «And Moses left on the second day, to the top of the mountain...» | Sifra' 1:1; M.H.G. II, 203; Mekilta' 2:62A; Mekilta' de Rabbi Simeon 94; (contrast Shemot Rabbah 25:2; Pirqe de Rabbi 'Eli'ezer, Ch. 41; Philo, De Ebriet. 13); see LXX, TB Sukkah 5B.

19:4 «You have seen what I did to the Egyptians. And I took you upon the clouds, as upon eagles' wings from Pilusium, to take you to the place of the temple, in order to make the passover there. And on that very night I brought you back to Pilusium, and from there I have brought you to the study of my Torah.» | Mekilta' de Rabbi Simeon 94-96; Mekilta', Pisḥa', Ch. 14; Philo, Mosis 1:27; De Confusione Ling. 27; De Judice 2 (compare TB Shabbat 86A); concerning the clouds, see N, M and B ad h.1. (also cf. supra 12:37).

19:5 «...And you shall be more beloved than all the nations on the face of the earth.» | Cf. Mekilta', Pisḥa', Ch. 12 (see M.H.G. ed. M.M., p. 379).

19:6 «And you shall be before Me kings, sacrificers of the crown, and serving priests...» | Similarly N and B ad h.1.; Mekilta' de Rabbi

Simeon 94, 96; 'Alphabetot de R. 'Aqiba' 28; see Philo, Mosis 1:27; TB Shabbat 87B; cf. 1 Peter 2, 5.9. (See N.T.P.T., p. 227 f.); Apocalypse 1:6, 5:10; Philo, Abr. 53 f.; also see B.L.L., p. 136.

19:7 And Moses came on that same day and assembled the elders...» | Mekilta', Baḥodesh 2 (TB Shabbat 87B).

19:9 «And the Lord said to Moses on the third day...» | Cf. 19:1 and notes. Also see 19:7, 19:10, 19:14, 19:16.

19:13 Whoever touches the mountain with his hand «will be stoned with hailstones, and will be pelted with fire arrows». | Mekilta' de Rabbi Simeon 94; TB Sanhedrin 45A (see also infra Nu. 1:51, 3:10, 3:38; contrast Mekilta', Baḥodesh 3:64).

19:14 «And he said to the people, 'Be prepared for three days; do not approach for sexual intercourse'.» | So too B ad h.1.; TB Shabbat 87A; Sifre Nu. 103; Seder 'Eliyahu Rabbah 18: 101; Pesiqta' de Rab Kahana' 24A (see TB Yebamot 62A; 'Abot de Rabbi Nathan B. 2, 9-11).

19:17 «...Immediately the Master of the world uprooted the mountain and lifted it in the air. And it was luminous as a beacon...» | TB Shabbat 88A and 129B; Mekilta' de Rabbi Simeon 100, 113; TB 'Abodah Zarah 2B; Midrash Shir 44A; Tanḥuma', Noaḥ 3; TB Berakot 22A; Mekilta', Baḥodesh, Ch. 3; Shir Hashirim Rabbah 2:14 (see Ps.-Philo, Ant. Bib. Liber, quoted in AWAPA, p. 289).

19:18 «And Mount Sinai was completely smoking, for the heavens had overspread it, and He was revealed over it in flaming fire.» | Cf. Mekilta', Baḥodesh, Ch. 3:64; see Ezra 3:18 f.; BHM VI, 41 f.; Ps.-Philo 11:5, 15:6, 23:10, 32:7; see Aristobulus, q. in Eusebius, Praeparatio Evangelica VIII 11, 377 c. and d.

19:19 Moses «was answered from before the Lord with a gracious and majestic voice, and with gracious and pleasant words». | See N and B for Moses speaking in a pleasant voice; see Ps.-Philo 11:3; cf. Philo, Quis...Haeres Sit, 5; 'Aggadat Shir 2; Mekilta', Baḥodesh 4: 65B; Mekilta' de Rabbi Simeon 101; Mekilta', Bo', 2A; Sifre N. 116; compare TB Berakot 45B.

19:21 They are warned not to approach the mountain, lest there fall one who is in their midst. | Pirqe de Rabbi 'Eli'ezer, Ch. 41; Mekilta' de Rabbi Simeon 102; BaR 12:7; PR 5, 20B; Mekilta, Baḥodesh 4: 65b-66a.

19:25 «And Moses descended to the people and said to them, 'Come receive the Torah with the ten commandments'.» | So too N and B for ten commandments; for their hearing the ten commandments, see Mekilta', Baḥodesh 4: 66A; Mekilta' de Rabbi Simeon 114; Philo, Mosis 2:27, De Decalogo 5; Josephus, Antiqui., III, 5:4; also

see TB Horayyot 8A; Pirqe de Rabbi 'Eli'ezer, Ch. 41; for their hearing only the first two from God directly, see TB Makkot 24A; Tanḥuma', Wa-yelek 2; PR 12, 11A; Shir 1:2.

20:1 «And the Lord spoke the praise of all these commandments...» | See notes to supra 19:25; Shemot Rabbah 28:2 (Philo, De Decalogo 29; Josephus, Antiqui., III 3:5; also see M.H.G. ed. M.M., vol. 2, p. 397).

20:2 «The first command, as it emerged out of the mouth of the Holy One, Blessed Be His Name, was like arrows, lightning and flames of fire, with a burning lamp on His left and on His right. It winged and flew through the air of the heavens, and returned and was revealed in the encampment of Israel. And it returned and was engraved on the tablets of the covenant that were given in the palm of Moses' hands, and were reversed on them, from side to side. And therefore did He call and say, 'My people, the children of Israel, I am your Lord who freed you and took you out of the land of Egypt from the house of slavery of slaves'.» | Similarly B, N and M ad h.1.; see Mekilta', Baḥodesh 2:66B; Mekilta', Shirah 4:37B; see too Pirqe de Rabbi 'Eli'ezer, Ch. 41; Midrash Shir 1:2 and 4:4; 'Aseret HaDibrot 69; TB Shabbat 104A and TJ Sheqalim 6, 49b for the tablets; PR 33, 156A-156B; see Philo, Decalogo 9:32 f., and contrast Mosis 2:39, 213 (also see Maḥzor Vitry).

20:3 «The second command which came forth out of the mouth of the Holy One, Blessed Be His Name, was like arrows, lightning and flames of fire, a lamp of fire on His right and on His left. And it was borne through the air of the heavens, returned and was made manifest in the encampment of Israel, and returned and was engraved on the tablets of the covenant, and was reversed there from side to side. He therefore called and said, 'My people the House of Israel...'.» | So N and B; see supra 20:2 and notes; also see Ephraem and Theodoretus ad h.1.; Tosefta', 'Arakin 1:10; TB Shabbat 88B; Midrash Shir 2A; TB Berakot 22A (Maḥzor Vitry).

20:5 «You shall not bow down to them nor worship them. For I, the Lord, am a jealous God and an avenger, punishing with vengance, recording the guilt of wicked fathers upon rebellious children, unto the third and fourth generation of my enemies.» | See N and B ad h.1.; BaR 19:13; Mekilta', Baḥodesh 6: 67A-68B; Mekilta' de Rabbi Simeon 105-06; see Ephraem and Theodoretus ad h.1. Ps.-Philo 11:6 (contrast Irenaeus, Against Heresies, Ch. 29 and Origen, Against Celsus, Book 8, Ch. 40).

20:6 «And keeping mercy and goodness for a thousand generations of the righteous who love me and who observe my commandments and my Torah.» | So too N and B ad h.1.; cf. supra 20:3 and 20:5

with notes; BaR 19:13; Mekilta' 6:67A f.; Mekilta' de Rabbi Simeon 107-108; cf. Ps.-Philo 11:6 (contrast Theodoretus and Vulgate with Ephraem and M.T.).

20:7 «My people, the children of Israel, let not one of you swear falsely by the Name of the Lord your God. For the Lord will not exonerate on the Great Judgement Day anyone who swears falsely by His Name.» | So too N, B and M amend by the word *Šqr*, i.e. 'Lie'. (Does this mean that our '*al maggan* is understood as 'in vain', rather than 'falsely'?); see Mekilta', Baḥodesh, Ch. 7, which quotes Lev. 5:4 and Ex. 34:7 using singular; see Theodoretus & Vulgate ad h.1. for swearing in vain; see Tertullian, On Idolatry, Ch. 20; TJ Shebu'ot 3, 34c; cf. Philo, De Decalogo 17:8A f.; TB Berakot 33A; compare supra 20:3 -20:6 and notes (also see Greek in J.P., p. 35).

20:10 «And your animals» missing. | So too in Samaritan and in Mekilta'.

20:12 «My people the children of Israel, be careful, each man regarding the honor of his father and the honor of his mother.» | N also refers to «My people the children of Israel»; also see supra 20:8 and other commandments for this salutation; on importance of this commandment cf. DR 6:2; TJ Qidushin 1, 61b; 'Aseret HaDibrot 76; also cf. LXX ad h.1. and Irenaeus, Against Heresies, 9:3; Mekilta', Baḥodesh, Ch. 8.

20:13 «My people the children of Israel, do not be murderers or companions or partners of murderers. And let there not be seen murderers in the congregation of I. Because it is due to the punishment for murderers that the sword comes upon the world.» | For a better version see N, which adds 'And let not your sons arise after you, and also learn themselves to be a nation of murderers'. See B ad h.1.; 'Aseret HaDibrot 78; Mishnah, 'Abot 5:8; 'Abot de Rabbi Nathan 114-115; 'Abot de Rabbi Nathan A 28:114; Philo, Spec. Leg. IV, 15:87; Mishnat Rabbi 'Eli'ezer, Ch. 9, p. 164; see TB Yebamot 78B; Pirqe de Rabbi 'Eli'ezer, Ch. 17; Bamidbar Rabbah 8:4; cf. infra 20:14 ff.

20:14 «My people the children of Israel, do not be adulterers, or companions or partners of adulterers. And let there not be seen adulterers in the congregation of Israel. So that your children not arise after you and themselves learn to be a people of adulterers. Because it is due to the punishment for adultery that the plague spreads over the world.» | So too N and B ad h.1.; see Mishnah, 'Abot 5:7; BR 26:5; TJ Soṭah 1, 17a; BaR 9:33; Tanḥuma', Bereshit 12; Mekilta' de Rabbi Simeon 94, 114.

20:15 «My people the children of Israel, do not be thieves, or companions or partners of thieves. And let there not be seen in the congregation

of Israel a people of thieves. So that your children not arise after you, and learn themselves to be a people of thieves. Because it is due to the punishment for thievery that famine extends over the world.» | So too N and B ad h.1.; see Mishnah, 'Abot 5:7; see PR 24, 125B; Wayiqra' Rabbah 22:6 (cf. Luke 18:11 f.).

20:16 «My people the children of Israel, do not be false witnesses against your neighbors, and let there not be seen in the congregation of Israel a people who are false witnesses. In order that your children after you not arise and learn themselves to be false witnesses. Because it is due to the punishment for false witnessing that the clouds vanish away, and rain does not fall, and drought comes to the world.» | So too N and B ad h.1.; PR 24; 125B; EZ 3:175; also see TB Shabbat 33A (see M.H.G. ed M.M., vol. 2, p. 431).

20:17 «My people the children of Israel, do not be coveters, or companions or partners of coveters. And let there not be seen in the congregation of Israel a people of coveters. So that your children after you not rise up and learn to be coveters themselves. And let not one of you covet the wife of his neighbor, nor his servant, nor his maid, nor his ox, nor his ass, nor anything that belongs to his neighbor. Because it is due to the punishment of the coveters that government appropriates the property of people, and even the wealthy are impoverished, go into poverty and exile.» | See N and B, for restoration of final line; cf. 'Abot 5:8, PR 24, 125B (see Philo, Spec. Leg. IV, 15:87; M.H.G., vol. 2, p. 432).

20:18 «And all the people saw the voices as they were reverberating with their sounds to every individual. And the flames, as they were coming out of the fire. And the sound of the trumpet, as it raised the dead. And the mountain smoking. And the people saw and drew back, and stood twelve miles off.» | For seeing the voices, cf. LXX 20:18; also see Origen, Against Celsus, Book 6, Ch. 41; PR 12: 110A-110B; Shemot Rabbah 28:6, 5:9; Pirqe de Rabbi 'Eli'ezer, Ch. 41; Mekilta' de Rabbi Simeon 94, 114; Mekilta', Baḥodesh 3: 64A and 4:66A and 9:71B; Tosefta', 'Arakin 1:10; also compare Philo, Mosis 2:27; TB 'Erubin 55A for reference to the twelve miles.

20:19 «And the people stood twelve miles off...» | TB 'Erubin 55A; see Mekilta', Baḥodesh 2:63B and 9:71B.

20:20 «My people the children of Israel, do not worship, bowing down to the image of the sun, moon, stars, planets, or the angels that serve before me...» | TB Rosh Hashanah 24A; see Pseudo-Philo 23:10 and 32:7 f.; Philo, Decalogo 12:53 f.

20:21 Sacrifices shall be brought «from» the sheep and «from» the kine. | For this translation see also Samaritan; N reads «an altar fixed on

the ground», as does B and Mekilta', Baḥodesh, Ch. 11; see M for «on the ground». (Compare TB Ḥagigah 66a and Zebaḥim 58B.)

20:22 Iron cannot be used because the sword is made of iron. | So too N and M; see Mekilta', loc. cit., and Tosefta', Baba' Qamma' 7:6 (M.H.G. ed. M.M., vol. 2, p. 445).

2:23 The priests shall ascend by means of «bridges» | (i.e. inclines); see N «the priests, sons of Aaron» (Mekilta', loc. cit.).

21:2 «If you buy an Israelite on account of his having stolen, he shall serve you six years, and at the onset of the seventh he shall go free without payment.» | See TB Qiddushin 14A (Maimonides, Hilkot 'Abadim 1:1); M.H.G. ed. M.M., vol. 2, p. 460.

21:3 His wife shall go forth with him, if she is a daughter of Israel. | Mekilta', Neziqin 1:1; cf. TB Qiddushin 15A and 22B; Mekilta' de Rabbi Simeon, p. 162 (Maimonides, loc. cit.).

21:4 If his master should give him a wife, «a handmaid»... | See Mekilta', Neziqin, Ch. 2 (cf. TB Yebamot 24A and Qiddushin 15A and 21B).

21:6 He must obtain permission of the judges, who will then pierce his right ear. He shall be the slave of his until the Jubilee year. | See Mekilta', Neziqin, Ch. 2; Sifra', 'Emor, Pereq 4, p. 97A; TB Yebamot 70A (cf. TB Qiddushin 14A; TB Yebamot 104A; TB Qiddushin 16B; Philo, Spec. Leg. 1:24; cf. Hebrews, 5:7 f.).

21:7 «If an Israelite man sell his minor daughter to be a servant, she shall not go forth according to the going forth of the Canaanite slaves, who are freed on account of a tooth or an eye. Rather, in the years of remission, and with puberty signs, and with the death of her master, and with the payment of the money.» | Mekilta', loc. cit.; TB Ketubot 40B; TB 'Arakin 29B; TB Sanhedrin 69A.

21:8 She may not be sold by another man, for her master has lost the power over her. | See N ad h.1.; TB Qiddushin 18B (cf. M.H.G. ed. M.M., vol. 2, p. 468).

21:9 «And if he had intended her for his son, according to the rules for a daughter of Israel shall he do for her.» | So too M ad h.1.; Mekilta', Neziqin, Ch. 3.

21:10 «If another daughter of Israel he take in her place, he shall not withhold from her her food, her jewelry and her conjugal rights.» | See N, M and B ad h.1.; Mekilta', loc. cit.; TB Ketubot 47B and 48A (cf. TB Nedarim 15A and Giṭṭin 84B).

21:11 «And if he did not do one of these three things for her: to betroth her himself, or to his own son, or release her back to her father, then she shall go forth free without payment. However, a written document of divorce shall be given to her.» | Mekilta', Neziqin, Ch. 3 (cf. TB Ketubot, loc. cit.; TB Bekorot 20B; Qiddushin 3B).

21:12 «Whoever smites a son of Israel or a daughter of Israel, and causes death, shall be killed by the sword.» | Mekilta', Neziqin, Ch. 4; Mekilta' de Rabbi Simeon, p. 168-169 (cf. TB Sanhedrin 84B).

21:14 «And if a man maliciously harm his neighbor, killing him, even if he is a priest and ministering at My altar, you shall remove him from there and slay him with the sword.» | Mekilta', Neziqin, Ch. 4; see also TB Yebamot 7A and TB Sanhedrin 95B (M.H.G. ed. M.M., vol. 2, p. 471 f.) see Philo, De Specialibus Legibus III, 88-91 (also see JJCEP 111 ff).

21:15 «And whoever wounds his father or his mother shall surely be killed by strangulation with a garment cloth.» | Mekilta', Neziqin, Ch. 5, p. 265; TB Sanhedrin 94A; TB Ḥullin 11B.

21:16 «And he who kidnaps an Israelite and sells him, and he be found in his possession, he shall be killed by strangulation with a sudarion.» | Mekilta', Neziqin, Ch. 5; also see TB Sanhedrin 85B; cf. Berakot 18B; TJ Berakot 2, 3; Bereshit Rabbah 39:6; Qohelet Rabbah 9:8; Tanḥuma', Yitro 1. See LXX ad h.1. and Philo, De Specialibus Legibus 4:19. Also see JJCEP 156 (cf. Dt. 24:7).

21:17 «He who curses his father or mother by the Explicit Name shall be killed by stoning.» | Mekilta', loc. cit.; cf. TB Qiddushin 30B (M.H.G. ed. M.M., vol. 2, p. 475). (Contrast Matthew 15:3 f.; see Philo, De Specialibus Legibus 247; Josephus, Cont. Ap., II, 206; JJCEP, p. 73.

21:19 «If he rises from his illness and walks in the square on his cane, then he shall be innocent of the death penalty. However, the money for his idleness he shall pay him, and his pain, and his damage and his embarrassment, and his payment for the physician shall he pay, until he has recovered.» | TB Baba' Qamma' 85B; TB Berakot 60A; TB Baba' Qamma' 84B.

21:20 «And if a man smite his Canaanite slave or his Canaanite maid with a staff, so that he dies on the same day, he shall be punished with death by the sword.» | Mekilta', Neziqin, Ch. 7, p. 272. Compare TB Sanhedrin 52B; contrast B and M ad h.1.; «he shall be fined with a fine».

21:21 «However, if the person should continue to live one full day, from hour to hour, or two partial days, he shall not be judged, for he is the property of his owner.» | Mekilta', Neziqin, Ch. 7, p. 274; TB Baba' Qamma' 90A (cf. B and M to supra 21:20 - possibly they belong here).

21:22 «...He shall pay the payment for the embryo according to the determination of the husband of the woman, and shall pay according to the decision of the judges.» | So too N and M; Pirqe de

Rabbi 'Eliezer, Ch. 47; B reads 'fine'; see LXX to 21:23; Mekilta', Neziqin, Ch. 8; cf. TB Baba' Qamma' 43A; TB 'Arakin 7B; TB Megillah 116A; TB Sanhedrin 111B; see Philo, De Specialibus Legibus III, 108, following LXX.

21:23 «But if death befall her, you shall judge the life of the killer in exchange for the life of the woman.» | Mekilta', Neziqin, Ch. 8; Tosefta', Baba' Qamma' 9:17 (cf. TB Ketubot 33A; TB Sanhedrin 84B).

21:24 «The money of an eye for an eye, the money of a tooth for a tooth, the money of a hand for a hand, the money of a foot for a foot.» | So too N ad h.l.; Mekilta', Neziqin, Ch. 8, acc. to R. Isaac; Mishnah, Baba' Qamma' 3:2; cf. TB Megillah 11A; TB Ketubot 33A; TB Baba' Qamma' 87B.

21:25 «The money for the pain of...» | Cf. 21:24 and notes.

21:26 «And if a man strike the eye of his Canaanite slave or Canaanite female slave and blind it, he shall set him free, in exchange for his eye.» | Mekilta', Neziqin, Ch. 9; TB Qiddushin 24B (see M.H.G. ed. M.M., vol. 2, p. 482). Also see Maimonides, Mishneh Torah, Hilkot 'Abadim 5:11 (see Philo, De Specialibus Legibus 182 ff. and JJCEP, p. 140 f.).

21:27 «And if he knock out the tooth of his Canaanite slave or female slave, he shall free him in exchange for his tooth.» | See supra 21:26 and notes.

21:28 «...and the owner of the ox shall be innocent of the punishment of death, and also from the payment for the slave or female slave.» | Mekilta' de Rabbi Simeon, p. 179; Mekilta', Neziqin, Ch. 10.

21:29 If the ox has been witnessed to have gored «three previous times», the owner shall be killed «by a death sent from heaven». | See TB Qiddushin 56A; TB Baba' Qamma' 41B; Mekilta' de Rabbi Simeon, p. 180; Mekilta', Neziqin, Ch. 10; M.H.G. ed. M.M., vol. 2, p. 484.

21:30 If a fine is placed upon him, he shall pay according to the decision of «the Sanhedrin of Israel». | Mekilta', Neziqin, Ch. 10; M.H.G. ed. M.M., vol. 2, p. 485 f.

21:31 «If the ox gore an Israelite man or an Israelite woman, it shall be handled according to this law.» | Mekilta', Neziqin, Ch. 11; TB Baba' Qamma' 43, 44; M.H.G., loc. cit.

21:32 «However, if it be a Canaanite slave or Canaanite female slave that the ox gores, thirty Selahs of silver shall be given to the owner of the slave or slave girl, and the ox shall be stoned.» | Mekilta', loc. cit.; TB Baba' Qamma' 43A; M.H.G. ed. M.M., vol. 2, p. 487.

21:33 If a pit be dug «in the square»... | See Mekilta', Neziqin, Ch. 11; TB Baba' Qamma' 50A.

21:37 «He shall pay five oxen for the one ox, because he prevented it from its plowing, and four sheep for the one sheep, because he was burdened by stealing it, and there is no labor performed by it.» | Mekilta', Neziqin, Ch. 12; see TB Baba' Qamma' 78B; cf. TB Ketubot 33A; TB Ḥullin 137A (see Philo, De Specialibus Legibus IV, 11 f., for variant).

22:1 «If the thief be found in the hole in the wall, and he be seen and killed, there is not upon him the guilt of killing an innocent man.» | N also reads «innocent»; see TB Sanhedrin 72A and Mekilta', loc. cit. (cf. TB Yoma' 65A). See Philo, De Specialibus Legibus IV, 7-10.

22:2 «If it is as clear as the sun that he did not enter in order to murder, the guilt of having shed innocent blood is upon him... he shall be sold for the money of his stealing until the year of release.» | N again reads «innocent»; Mekilta', Neziqin, Ch. 13; TB Sanhedrin 72A; TB Soṭah 23A; TB Makkot 2A (also see M.H.G. ed. M.M., vol. 2, p. 495); also see Philo, loc. cit.

22:3 «If the thing be found by witnesses in his possession...» | Mekilta', loc. cit.; Mekilta' de Rabbi Simeon, p. 193; TB Baba' Qamma' 64B; M.H.G., loc. cit.

22:6 «If someone should give his neighbor silver, or something to guard, without payment for guarding...» | TB Baba' Meṣi'a' 92A, 94B (see M.H.G. ed. M.M., vol 2, p. 506 f.).

22:7 «And he shall say that he did not stretch forth his hand to the property of his neighbor.». | Mekilta', Neziqin, Ch. 15; Mekilta' de Rabbi Simeon, p. 201; so too infra 22:8.

22:8 «...And if the theft later be found in the possession of the thief, the case of both shall go before the judges: the cause of the householder and the cause of the thief...» | TB Baba' Meṣi'a' 43A; cf. TB Sanhedrin 3B, 4A; TB Baba' Qamma' 107A; TB Qiddushin 107B (M.H.G. ed. M.M., vol. 2, p. 510); see supra 22:7.

22:9 If the guarding is «without payment for guarding», and if there are no witnesses «and evidence»... | Mekilta', Neziqin, Ch. 16; Mekilta' de Rabbi Simeon, p. 207; TB Nazir 35A; TB Shebu'ot 43B; cf. supra 22:7 f.

22:11 «...And he had with him the payment for guarding...» | TB Baba' Meṣi'a' 98B; Mekilta' de Rabbi Simeon, p. 305.

22:12 «If it is mauled by wild animals, let him bring witnesses...» | See B ad h.l.; Mekilta', loc. cit.; TB Baba' Qamma' 10B.

22:13 «If a man borrow something from his friend, and break part of it...» | Mekilta' de Rabbi Simeon, p. 306; cf. TB Baba' Meṣi'a' 94B.

22:14 «If the owner be with it, he shall not have to make restitution. If it

had been rented for hire, its loss comes on account of its hire.» | Contrast B, and LXX ad h.1.; see TB Baba' Meṣi'a' 94B and Mekilta' de Rabbi Simeon, p. 207 (see Philo, De Specialibus Legibus IV, 37 f.).

22:16 «If he does not want her himself, or if her father does not want to give her to him, fifty Selahs of silver shall he be fined, according to the payment of a virgin.» | Mekilta', Neziqin, Ch. 17; also see TB Ketubot 38B; TB Ketubot 44A; TB Qiddushin 46A (also see Maimonides, Mishneh Torah, Hilkot Na'arah Betulah 2:1; contrast Josephus, Antiqui., IV, 252 with Philo, De Specialibus Legibus III, 65 ff.).

22:17 «My people the children of Israel, every doer of magic you shall not tolerate to live.» | I.e., both male and female; see N ad h.1. for male and female forms of *ḥrš;* Mekilta' de Rabbi Simeon, p. 209; Mekilta', Neziqin, Ch. 17; TB Sanhedrin 67A; cf. 'Onqelos and Peshiṭta' ad h.1. (cf. also TB Yebamot 4A).

22:18 «Whoever has intercourse with an animal shall be killed by stoning.» | Mekilta', loc. cit.; cf. TB Berakot 21A and TB Yebamot 4B.

22:19 Whoever shall sacrifice to the idols of the nations shall be killed by the sword, and his property shall be destroyed. Therefore do not worship except the Name of the Lord.» | Cf. TB Soṭah 45B (see TB Sanhedrin 63B; TB Sukkah 45A).

22:20 «And do not vex the alien with words, nor bother him by taking his goods.» | TB Baba' Meṣi'a' 58B, 59A; Mekilta', Neziqin, Ch. 8; Mekilta' de Rabbi Simeon, p. 210.

22:22 «If you oppress him, be very careful, because if he should rise and cry against you to me, I will heed his cry against you, and will repay him.» | N also reads «will cry against you»; Mekilta', Neziqin, Ch. 18; Mekilta' de Rabbi Simeon, p. 211.

22:24 Do not force the borrower to provide references or pledges. | Mekilta', loc. cit.; TB Baba' Meṣi'a' 75B; also compare TB Baba' Meṣi'a' 71B; 76A.

22:26 The garment is the poor man's coverlet, and he needs it to make his bed. | See N, «lest he cry against you», h.1. and 22:22; Mekilta', Kaspa', Ch. 1 (contrast Philo, Leg. All. 1, 30, 93-94).

22:27 «My people the children of Israel, your judges you shall not curse, nor rabbis who are appointed judges among your people you shall not curse.» | So too N ad h.1.; Mekilta', loc. cit., for use of 'Elohim similarly; Mekilta' de Rabbi Simeon, p. 213; cf. TB Sanhedrin 66B; TB Yebamot 22A (contrast Philo, Mos. 2:38, 205).

22:28 The first fruits shall be brought in their season, from their gathering places to the place of the Shekinah. | TB Bekorot 26B; Mekilta', Ch. 19; cf. Mekilta' de Rabbi Simeon, p. 213.

22:29 For seven days after birth, the eldest shall suckle after its mother. | Mekilta', Kaspa', Ch. 1; TB Bekorot 26B (cf. M.H.G. ed. M.M., vol. 2, p. 530).

22:30 «And holy people eating unconsecrated things innocently shall you be before me. However, meat torn from a living animal, you shall not eat. You shall throw it to the dogs outside.» | Both N and B read, 'You shall throw it to the alien of the nations, for he is comparable to a dog'.» | See TB Ḥullin 68A; TJ 'Orlah 3, 1; Mekilta', Mishpaṭim 20:98A; Shemot Rabbah 31:9 (cf. Ḥullin 116B; Pesaḥim 22A; Mekilta', Kaspa', Ch. 5; also see Philippians 3:2, Mark 7:27, Matthew 15:26).

23:1 «My people the children of Israel, do not listen to false words from a man who accuses his neighbor before you. And do not lend your hand to an evil man who would be a lying witness.» | Mekilta', Kaspa', Ch. 2; TB Sanhedrin 27A; for lying witness see N ad h.1.; for 'my people the children of Israel' see M ad h.1., passim (cf. TB Makkot 23A; TB Shebu'ot 31B; TB Yebamot 25A; TB Baba' Qamma' 72A (see Philo, De Specialibus Legibus 4:59 ff.).

32:2 «My people the children of Israel, do not follow after a multitude to do evil, but rather to do good. And let none of you restrain himself from testifying to the innocence of his neighbor in court, saying, 'Behold I shall follow the majority of the court'.» | See B and N ad h.1. for a fuller preservation; Mekilta', Kaspa', Ch. 2; TB Sanhedrin 2A; also see TB Ḥullin 11A.

23:3 «There is no respect of persons in judgement.» | So too N ad h.1.; Mekilta', loc. cit.; Sifra', Qedoshim 4:2; Sifre, Dt. 17 (cf. TB Ḥullin 134A; Philo, De Specialibus Legibus 4:3, 72 f. and III, 182; Letter of Aristeas 188 ff.).

23:4 «Il you see the ox of your enemy whom you hate because of some guilt which only you are aware of,...» | TB Pesaḥim 113B (cf. TB Baba' Meṣi'a' 33A; Philo, Virt. 23:117); also see infra 23:5.

23:5 «If you see the ass of your enemy whom you hate because of some guilt which only you know, crouching under its burden, shall you refrain yourself from approaching it? You must relinquish your hate in your heart at that moment, and release and load with him.» | N, M and B less complete; TB Pesaḥim 113B; TB Baba' Meṣi'a' 31A, B; 33A; compare Philo, Virt., loc. cit.

23:7 «Separate yourselves from false words. And if someone has departed exonerated from the court, and they discover that he was guilty; or if someone go forth condemned, and they discover that he was innocent, you shall not kill. For I will not forgive him if he is

guilty.» | N reads 'for the guilt will not be cleared before Me'; Mekilta', Kaspa', Ch. 3; TB Sanhedrin 33B, 34A (see TB Shebu'ot 30B-31A).

23:8 «And you shall not take a bribe. Because the bribe blinds the eyes of the recipient, and casts down the wise from their seats, and ruins their sage epithets which are written in the Torah, and confuses the words of the innocent in their mouths, in the hour of judgement.» | Similarly N and M ad h.1.; Mekilta', Pisḥa', Ch. 15 and Kaspa', Ch. 3 (cf. TB Pe'ah 12A; TB Ketubot 105A); see Philo, De Specialibus Legibus 4:62 ff.

23:9 «You know the bitterness of the stranger's soul» | Only M; cf. TB Baba' Meṣi'a' 59A.

23:11 «On the seventh year you shall release it from work, and give up its fruit...» | Cf. TB Sukkah 44B; TB Baba' Meṣi'a' 39A; TB Mo'ed Qaṭan 3A; Sifra', Behar 1:5.

23:12 «...So that the uncircumcised son of thy handmaid and the stranger may rest.» | Contrast N 'the son of thy Jewish handmaid and proselyte'; Mekilta', Pisḥa' 15 and Kaspa', Ch. 3.

23:15 Do not appear before the Lord «empty of all miṣwot» | So M only; compare Sifre Dt. 143; TB Ḥagigah 7A.

23:17 All males shall appear to receive instruction before the Master of the universe. | So N only; cf. TB Sanhedrin 4A.

23:18 There shall be no leaven in the house during the Pascal offering. No meat of the evening shall remain until morning. | Mekilta', Kaspa', Ch. 4; TB Ḥagigah 10B.

23:19 «...My people the children of Israel, you are not permitted to cook nor to eat meat and milk mixed together as one. So that My ire not be kindled against you, and I cook your harvest of wheat and straw together as one.» | So too N, M and B ad h.1.; Mekilta', Kaspa', Ch. 5; Sifre Dt. 104 (cf. TB Ḥullin 113A f. and TB Sanhedrin 4A f.); see A, N and M infra 34:26.

23:20 An angel will take them to the place prepared, of God's Shekinah. | See Sifre Dt. 66; TB Zebaḥim 119A; N reads «angel of mercy»; M reads «The Name of my Memra».

23:24 «...Do not do according to their evil deeds; rather, you shall destroy their houses of worship...» | (See Maimonides, Mishneh Torah, Hilkot 'Abodah Zarah 3:3; ibid., Sefer Hamiṣwot, Negative 6.) (Also see M.H.G. ed. M.M., vol. 2, p. 546); see Pirqe de Rabbi 'Eli'ezer, Ch. 36.

23:25 The Lord will bless «your food for eating and drinking». | TB Baba' Qamma' 92B; Mekilta', Pisḥa' 16; cf. 'Onqelos ad h.1. (also see TB Berakot 48A).

23:26 «...The number of your appointed days I will pay, from day to day.» | TB Soṭah 13B (cf. TB Qiddushin 38A).

23:29 Wild animals will multiply, «when they come to eat their carcasses and injure you».

23:31 «Until the river Perat.» | So M only (see Tosafot to TB Giṭṭin 8A, s. v. Rabbi Yehudah).

24:1 «And Michael, the Prince of Wisdom said to Moses on the seventh day of the month...» | TB Sanhedrin 38B; TB Shabbat 88A (cf. BHM II, 116-117).

24:5 «And he sent the first-born sons of Israel. For until that time, the first-born sons had been conducting worship. For until then the tabernacle had not been established, nor had the priesthood been given to Aaron...» | TB Zebahim 112B; Mekilta' de Rabbi Simeon, p. 220; ER 9: 52; cf. Pirqe de Rabi 'Eli'ezer, Ch. 41; Shemot Rabbah 28:3; so too M ad h.1.

24:10 «And Nadab and Abihu lifted up their eyes and beheld the glory of the God of Israel. And under the footstool of His feet which was placed under His throne was like the work of a sapphire stone: a memento of the slavery with which the Egyptians had enslaved the children of Israel with clay and with bricks, with the women trading clay with their husbands. A delicate young girl was girl, pregnant. And she aborted her foetus and it became mixed in with the clay. And Gabriel descended and made of it a brick and took it to the heavens on high, set it as footstool under the throne of the Master of the universe. Its splendor was like the work of a precious stone, and as the strength of the beauty of the heavens when they are clear of clouds.» | On brightness see B, N and M ad h.1.; TJ Sukkah 4, 54c; also see Ps.-Philo 12 (end); Qohelet 9:11; Pirqe de Rabbi 'Eli'ezer, Ch. 46 and 48 with angel «Michael»; see Tanḥuma', 'Eqeb 9; BaR 9:48 (also see 3 Baruch 3:6 for women bearing child while making bricks).

24:11 «But upon Nadab and Abihu the handsome young men, the blow was not sent at that time. However, it was saved for them for the eighth day, as a retribution to destroy them. And they saw the glory of the Shekinah of the Lord, and they were happy that their sacrifices were received with the favor of the Lord, as though eating and drinking.» | See N, M and B ad h.1.; cf. TB Berakot 17A; see supra 26:10 and notes.

24:12 «On the stone tablets are alluded the rest of the words of the Torah and the six hundred and thirteen commandments.» | TJ Sheqalim 6:1; Targum Shir 5:13; 'Aseret HaDibrot 69; also see I Macc. 1:57.

24:17 «And the appearance of the splendor of the glory of the Lord was

as a burning fire, and sparks of fire-eating fire...» | See Pirqe de Rabbi 'Eli'ezer, Ch. 44; Bamidbar Rabbah 11:3; Shir Hashirim Rabbah, Ch. 3 (M.H.G. ed. M.M., vol. 2, p. 560).

24:18 «And Moses entered the cloud and left for the mountain. And Moses was on the mountain, learning the words of the Torah from the mouth of the Holy One, Whose Name Be Praised, forty days and forty nights.» | Shemot Rabbah 41:6; TJ Horayyot 3, 48c; Tehillim 19: 116 f.; Tanḥuma', Ki Tissa' 36; Tanḥuma' B. II, 119; Pirqe de Rabbi 'Eli'ezer, Ch. 46; TB 'Erubin 65A; WR 19:1; Shir 5:11; Midrash Shemu'el 15, 57; also see Epistle of Barnabas, Ch. 14.

25:17 «...and its thickness shall be a hand's breadth.» | TB Sukkah 5A (see M.H.G. ed. M.M., p. 579; also contrast Irenaeus, Against Heresies 24:3); also infra 37:6 for same measurement.

25:20 The faces of the Cherubs shall be opposite each other. | TB Sukkah 5A; cf. TB Yoma' 44A; M.H.G. ed. M.M., vol. 2, p. 581; see infra 37.8 and 37.9.

25:31 The candelabrum shall be made «of pure, beaten gold» | So too N; see LXX, Samaritan and Peshiṭta' ad h.1.

25:37 «...and the priests who minister» will kindle the lights.

26:9 There shall be five curtains separately, corresponding to the five books of the Torah, and six curtains separately, corresponding to the six orders of the Mishnah. | Zohar 85:1; M.H.G. ed. M.M., vol. 2, p. 590 (contrast Ireneaus, Against Heresies 18:4); see infra 36:16 and 26:28.

26:15 The boards of the tabernacle shall stand upright «as though they were planted». | TB Yoma' 72A; TB Sukkah 45B; so too infra, 36:20, 36:28.

26:28 «And the middle plank in the middle of the boards passing from end to end, shall be from the tree which Abraham planted in Beersheba. For when Israel had crossed the sea, the angels cut down the tree and cast it into the sea, and it floated on the face of the waters. And an angel proclaimed, and said, 'This is the tree which Abraham planted in Beersheba, and prayed there in the name of the Lord'. And the sons of Israel took and made the middle plank of it, seventy cubits in length. And it did wonderous things. For when they had raised up the tabernacle, it would encircle like a serpent among the boards of the tabernacle; and when they would take it down, it would become straightened as a rod.» | See infra 36:33, supra 26:15 and notes, and 37:25.

26:36 It shall be the work of «a decorative embroiderer». | Cf. Midrash Leqaḥ Ṭob ad h.1. and TB Yoma' 72A; so too infra 27:16.

27:5 «....For if any piece of fiery coal should fall from the altar, it may fall upon the grate, and not touch the ground. And the priests may take it from the grate and replace it on the altar.» | B reads simply 'under the grate of the altar'; cf. TB Zebaḥim 62A and 119A; also see infra 38:4.

27:8 It shall be made of «hollow planks filled with earth». | See TB Zebaḥim 54A (Middot 3:1 and commentaries; Maimonides, Mishneh Torah, Hilkot Bet Habeḥirah, Ch. 2, No. 16); so too, infra 38:7.

28:15 «And you shall make the breastplate of judgement, by which are made known the judgements that are hidden from the judge, and the formations for victory in their battles, and to make amends for their judges.» | Cf. TB Yoma' 62A; 'Arakin 16B (compare Philo, QE 2, 108 ff.).

28:17 «...four rows of precious gems, corresponding to the four tripods of the world...and on them shall be engraved the names of the tribes Reuben, Simeon and Levi.» | N also has tribes enumerated (cf. Irenaeus, Against Heresies 18:2; Tertullian, Against Marcion, Book 4, Ch. 13). See Gen. R. 38:8, Bamidbar Rabbah 2:7; see infra 39:10 ff. See Greek in J.P., p. 55 ff. and sources. (N has preserved the correct midrashic sequence.) See same sequence in Ps.-Philo, q. in AWAPA, p. 296 f.

28:18 In the second row shall be engraved «the names of the tribes Judah, Dan and Naphtali». | N reads Judah, Issachar and Zebulon; cf. 28:17; cf. 39:10 ff.; supra 28:17 and notes.

28:19 In the third row shall be engraved «the names of the tribes Gad, Asher and Issachar». | N reads «Dan, Naphtali and Gad»; cf. 39:10 ff., 28:17 and notes.

28:20 In the fourth row shall be engraved «the names of the tribes Zebulon, Joseph and Benjamin». | N reads 'Asher, Joseph and Benjamin'; cf. 39:10 ff., 28:17 and notes.

28:21 The names of the twelve tribes of Israel shall be «engraved and inset, as the engraving of a ring». | (See M.H.G. ed. M.M., vol. 2, p. 622.) See infra 28:30.

28:30 «And you shall put upon the breastplate the Urim, which illuminate their words and make manifest the hidden things of the House of Israel, and the Tumim which perfect their deeds, for the High Priest who seeks instruction from the Lord through them. Because in them is engraved and exposed the great and holy Name by which the three hundred and ten worlds were created, and which was engraved and expressed in the foundation stone with which the Lord sealed up the mouth of the Great Deep at the beginning. And whoever pronounces this holy Name in the hour of distress, shall

be saved...» | See Targum Qohelet 3:11; cf. TB 'Arakin 17A; also see Philo, De Specialibus Legibus 4:68 f.

28:31 «And you shall make the mantle robe...» | See 'Onqelos ad h.l.; M.H.G. ed. M.M., vol. 2, p. 625.

28:32 «And a hole shall be in the top of it...» | See Commentary of Ibn 'Ezra' ad h.l. and M.H.G., loc. cit.; also infra 39:23.

28:34 «...There shall be seventy one golden bells and pomegranates of hyacinth and crimson.» | TB Zebaḥim 88B; see Justin, Dialogue With Trypho, Ch. 41.

28:37 And the crown of pure gold «shall make atonement for boldness of face». And it shall be on the mitre «above the tephillin of the head...» | TB 'Arakin 16A; cf. TB Zebaḥim 19A f.; compare TB Ḥullin 138B; infra 39:31.

28:38 And it shall be in front of Aaron's forehead from temple to temple... And he shall wear it time in and time out, during all the conscientious offerings of the children of Israel. | Compare 'Onqelos ad h.l.; TB Sukkah 5A; cf. notes to 28:37.

28:39 «And you shall wear the tunic of fine linen to atone for the shedding of innocent blood. And you shall make the tiara of fine linen to atone for the arrogance of their thoughts.» | TB 'Arakin 16A; cf. supra 28:37, 28:37 and notes.

29:1 Take a young bullock «without blemish». | Cf. TB Ḥullin 138B, 78B; N reads «the high priesthood» as in 29:44. See supra 12:5 and infra 30:30.

29:37 «...Whoever shall approach the altar of the sons of Aaron must be holy. However, for the rest of the people it is not permitted to approach, lest they be burned by the fiery flame which goes forth from the sacrifices.» | See TB Zebaḥim 83B; Me'ilah 17B.

29:43 «And I will be sanctified by their rabbis...» | TB Zebaḥim 115B.

29:46 «And the children of Israel will know that I am the Lord their God when I take them forth free from the land of Egypt, to implant my Shekinah in their midst, I am the Lord their God.» | For «free» reference see also N ad h.l., 29:44 passim and M ad h.l.; for Shekinah reference see Tanḥuma', Beḥuqqotai 3, and Tan. B., ibid.

30:10 «...Once a year shall he make atonement with it, on the Day of Atonement...» | Cf. TB Yoma' 58A; Mishnah, Shebu'ot 8:10.

30:13 «This number was shown to Moses on the mountain of the Lord as a dinar of gold. And it was thus told him, «Thus it shall be given...» | M ad h.l.; cf. N to supra 30:12 «count the sum of the children of Israel»; see Tanḥuma', Ki Tissa', Ch. 4; Pesiqta' de Rab Kahana' 2, 10B (also see Pesiqta' Rabbati, 10, 36B-37A).

30:19 «And they shall take from it in a pure laving, and Aaron and his

sons will sanctify with the water, their hands and their feet.» | TB TB Zebaḥim 21A, 22A; also see infra 30:21.

30:24 «And a full jar of olive oil containing twelve logs: one log for each of the twelve tribes.» | TB Keritot 5B; TB Horayyot 11B.

30:29 «Whoever of the priests approaches shall be sanctified, but of the rest of the tribes shall be consumed by a burning flame from before the Lord.» | See TB Zebaḥim 83B.

31:10 «And the vestments of ministry...» | For this rendering of M.T.'s *śrd* as *šrt* see also 'Onqelos, LXX and Syriac Peshiṭta' ad h.l.; N reads similarly, *šmšh* (see TB Yoma' 72A).

31:15 «...Whoever does work on the Sabbath shall surely be killed by stoning.» | TB Shabbat 70A; Mekilta' de Rabbi Simeon, p. 222; infra 35:2.

31:16 «And the children of Israel shall observe the Sabbath, to perform the delights of the Sabbath in their generations as an everlasting covenant.» | (See TB Shabbat 69A, 113A, 119A; Yoma' 85A.)

31:17 On six days the Lord created «and fashioned» the heavens and the earth. | So too B, supra Gen. 1:1; M ad h.l. reads «And the Memra of the Lord fashioned.»

31:18 «And He gave to Moses, when He had finished speaking with him on the mountain of Sinai, two tablets of covenant: tablets of sapphire stone from the throne of glory weighing forty seahs, and written by the finger of God.» | Pirqe de Rabbi 'Eli'ezer, Ch. 46; cf. infra 32:19; Sifre 1:101; TJ Sheqalim 5, 3 (compare TB Nedarim 38B; TB 'Erubin 54B; contrast Epistle of Barnabas, Ch. 4).

32:1 «...When they saw that the time he had appointed for them had passed, and the Satan had come and misled them, and turned their hearts in panic...And they said, 'He may have been consumed in a destructive fire from before the Lord on the mountain. We do not know what end befell him'.» | Shemot Rabbah 41:7; TB Shabbat 89A; Tanḥuma', B. II, 112 f.; Tanḥuma', Ki Tissa' 19 and Beshallaḥ 14 (see Tertullian, An Answer To The Jews, Ch. 1); see 32:19 and notes.

32:3 «And the women refused to give their jewelry to their husbands, and immediately...» | Pirqe de Rabbi 'Eli'ezer, Ch. 45; Tanḥuma', loc. cit.; Zohar II, 191A, 192A; Wayiqra Rabbah, 10:3.

32:5 «And Aaron saw Hur slain in front of him, and he was frightened. And he built an altar in front of him. And Aaron called out with a sad voice. And he said, 'Tomorrow is a festival before the Lord from the killing of these dead who ignored their Master and repelled the glory of His Shekinah with this calf.» | Samaritan reads 'and Moses was frightened', as does N; M couches Aaron's words

as a prayer: «May it be God's will that the sacrifice of the priests tomorrow...»; see Tanḥuma' B. II, 113; Pirqe de Rabbi 'Eli'ezer, Ch. 45; Ephraem 1, 224A; Zohar II, 192A; cf. TB Sanhedrin 7B.

32:6 The people arose and bowed down «in alien worship» | N also reads «in alien worship»; TJ Sheqalim 1, 1; Shemot Rabbah 1:1; also see Irenaeus, Against Heresies 27:3 (compare The Instructor, Book 1, Ch. 11); M 32:7 reads 'they corrupted their worship' (see infra 32:17); see infra 32:19 and sources there.

32:7 «And the Lord said to Moses, 'Descend from the greatness of your honor, because I have not bestowed greatness upon you except for the sake of Israel. But now they have corrupted their ways, your people that you took out of Egypt'.» | See TB Berakot 32A; Mekilta', Shirata', Ch. 1 (contrast Epistle of Barnabas, Ch. 4); see 32:9 and note from Oration Concerning Simeon and Anna (compare LXX and Ps.-Philo, quoted in AWAPA, p. 310). According to Mekilta', these are the mixed multitude, taken due to Moses' insistence. So too Shemot Rabbah 42:6 and Tanḥuma', Ki Tissa' 21.

32:9 «They are a nation which learns with difficulty.» | So N ad h.1. 33:3, 34:9 (cf. Oration Concerning Simeon and Anna, The Ante-Nicene Fathers, vol. 6, p. 389: «Hath not the mighty Moses declared on account of these types of them, hard to be understood, that he delayed longer on the mountain...»).

32:10 «And now cease from your prayer, and do not cry about them before Me. And I will let my fierce anger burn as a strong fire within them...» | Similarly, Midrash Shir 14B-15B; ER 4:17; cf. TB Berakot 32B (compare Theodoretus ad h.1., Ephraem 1, 225B and Tertullian, Adversus Marc. 2:26).

32:11 Moses was shaken with fear, lest God be angry with the people whom He took out of Egypt with great fear and a mighty hand. | For fear see also N and M ad h.1.; also see TB Berakot 32A.

32:12 Moses asks God to relent, lest the remaining Egyptians claim that God intended to destroy them between the Tabor, Hermon, Sirion and Sinai mountains. | On relenting cf. N and M ad h.1. (compare Leqaḥ Ṭob ad h.1. and M.H.G. ed. M.M., vol. 2, p. 684); also see Pirqe de Rabbi 'Eli'ezer, Ch. 45.

32:18 «...The sounds of those who perform alien worship and who are making merry in front of it, do I hear.» | So too N ad h.1. and N and A supra 32:6; see Midrash Qohelet 9:11; TJ Ta'anit 4, 68c; cf. Philo, Mosis 2:19.

32:19 «And it was when Moses drew near the camp and saw the calf, and the musical instruments in the hands of the wicked who were dancing and bowing before it, and the Satan among the dancing, that

the anger of Moses was suddenly aroused. And he threw down the tablets from his hands and broke them at the foot of the mountain. But the holy writing that was on them flew, and was carried into the air of the heavens. And he cried, 'Woe unto these people who heard at Sinai, from the mouth of the Holy One: Thou Shalt not make for thyself any image, figure or likeness. And yet, at the end of forty days they make a useless molten calf'.» | TJ Ta'anit 4, 68c; 'Abot de Rabbi Nathan A 2, 11; TB Shabbat 87A; TB Baba' Batra' 14B; TB Pesaḥim 87B; Pirqe de Rabbi 'Eli'ezer, Ch. 46; EZ 4:180; ER 21:117; PR 20, 96B (see supra 32:1 and 32:6 and 32:9 and the sources there).

32:20 «...And he threw it on the surface of the water of a stream. And he caused the children of Israel to drink. And whoever had given any trinket of gold there, a mark would issue forth on his face.» | Tosefta', 'Abodah Zarah 4:19; TB, op. cit., 3:2 and 44A; TB Yoma' 66B (see infra Dt. 9:21); Pirqe de Rabbi 'Eli'ezer, Ch. 45; TJ Soṭah 3, 19a; BaR 9:48; PR 10, 38A; Tanḥuma', Ki Tissa' 26; compare Ps.-Philo 12:7. (Infra 32:28 and notes, continued.)

32:22 «And Aaron said, 'Do not let my master's anger be aroused. You know this people, that they are the children of the righteous. However, the evil inclination has led them astray'.» | See M ad h.1.; also see supra 32:1, 32:6, 32:19 and notes; TB Shabbat 89A; cf. TB Berakot 32A; Tanḥuma', Ki Tissa' 26; compare TB Megillah 25A. Contrast N 33:5, 33:6.

32:24 «And I said to them, 'Whoever has gold take it off and give it to me'. And I threw it into the fire, and the Satan entered within it, and the image of this calf emerged from it.» | So too M ad h.1.; see supra 32:1 et passim and notes; see Pirqe de Rabbi 'Eli'ezer, Ch. 45; cf. TB Berakot 32A and Tanḥuma', Ki Tissa' 26 (compare TB Megillah 25A).

32:25 «...For they had been stripped by Aaron of the holy crown that had been on their heads, inscribed with the explicit, great and glorious Name...» | So too N ad h.1., TB Shabbat 88A; cf. TB Shabbat 119A; supra 33:4 and notes, 33:6.

32:26 And Moses arose at the Sanhedrin gate of the encampment...» | Cf. TB Yoma' 66B; infra 32:27.

32:27 And he said, 'Thus said the Lord: Whoever has sacrificed to the idols of the gentiles, let him be slain by the sword'. And now pass through from the gate of the Sanhedrin to the gate of the House of Judgement in the camp. And pray before the Lord that He will forgive you this sin. And take revenge upon the wicked performers of alien worship...» | See supra 22:19 and Mekilta', loc. cit;

also see supra 32:26; Yalquṭ, Shofeṭim 43; M.H.G. ed. M.M., vol. 2, p. 691.

32:28 «...And there fell of the people, who had the mark on their faces, by the edge of the sword, approximately three thousand men...» | See supra 32:20; TJ Soṭah 3, 19a; BaR 9:48; TB 'Abodah Zarah 44A; Pirqe de Rabbi 'Eli'ezer, Ch. 45; TB Yoma' 66B; PR 38A.

32:29 «And Moses said, 'Offer your sacrifices because of the shedding of blood on your hands. And it will be forgiven you by God. Because you have smitten mortally'...» | For smiting, so too N ad h.1.

32:31 And Moses returned and prayed before the Lord, and said, «Please, Master of the World, before You the darkness is as the light...» | (TB Yoma' 86A; TB 'Arakin 15A.)

32:32 «And now, if You will forgive their debt, forgive. And if not, then wipe me out from the Book of the Righteous, in the midst of which my name is included.» | On «forgive» see LXX and Samaritan ad h.1.; see N for «The Book of thy Torah»; see TB Rosh Hashanah 16B; cf. TB Berakot 32B; TB Soṭah 14B (contrast Mekilta', Pisḥa', Ch. 1.); also see N 32:33 for «The Book of my Torah» (Parshah Teṣawweh is the only section in which Moses' name is not mentioned); (see Zohar III, 246A; R. Baḥya' Ibn Pakuda' Ex. 22:23; Hadar, Ex. 27:20; TB Soṭah 14A; TB Berakot 32B; Midrash Tehillim 2:11).

32:35 «And the angel of the Lord smote the people because they had bowed to the calf which Aaron had made.» | See supra 22:19; (N reads 'because they made the calf which Aaron made', probably being a Hebrew corruption '*asu* from Aramaic '*abedu*, originally intending to convey 'worship', not 'make'); (cf. Bamidbar Rabbah 9:48 and TJ Soṭah, Ch. 3); (cf. M 32:34 for the 'angel of mercy').

33:1 «And the Lord said to Moses: 'Go, leave this place, lest my anger become hot against this people, and I consume them'.» | Cf. supra 32:10, 32:12, 33:14.

33:4 «...And no man put on his accustomed arms, which had been given to them at Mount Sinai, and on which were inscribed and set forth the great and holy Name.» | See 32:25, 33:6 and notes (also see Shemot Rabbah, Ch. 51). See B and N to 33:6. N to 33:5 reads: «and God said to Moses, 'Tell the children of Israel: You are a people which learns with difficulty. In an instant, were I to remove the glory of my Shekinah from you, I would destroy you. And now, let every man remove his armor from himself, and I will know what to do'».

33:6 «And the children of Israel were stripped of the protection of their

armor, on which was written the explicit Great Name, which had been given to them as a gift on Mount Horeb.» | See N ad h.1. and 33:5; also see B ad h.1.; Shemot Rabbah, Ch. 51; see supra 32:25 (cf. TB Shabbat 88A, 89A).

33:7 Moses took them to the tabernacle of Torah instruction... The tabernacle was removed two-thousand cubits from the encampment. And it was called 'The tabernacle of the House of Instruction'. And whoever repented whole-heartedly before the Lord, he went forth to the tabernacle of The House of Instruction that was outside of the encampment, to confess and to pray for pardon for his sins. And praying, he was forgiven. | Shir Hashirim Rabbah, Ch. 2; Tanḥuma', Ki Tissa' 27; cf. TB Berakot 63A; Shabbat 88A; Shemot Rabbah 45:3 (see Philo, Gig. 12:53-54).

33:8 Each of the evil people arose and stood at the door of their tent, and looked with the evil eye after Moses. | See TJ Sheqalim 5, 2; Tanḥuma', loc. cit.; Shemot Rabbah 51:6; also see TB Qiddushin 33A (compare Philo, Gig. III, 8:27 and 22:71).

33:11 Moses returned to the camp and delivered the words to the congregation of Israel. | (See Philo, Mosis 2:35, 188 and Decal. 33:175.)

33:13 «And now, if I have found favor in Thy sight, tell me the ways of Your goodness. And I will understand your mercy; how You speak with people. The righteous are treated as though guilty, and the guilty are treated as though righteous. And again the innocent are as though innocent, and the guilty as though they are guilty.» | TB Berakot 7A; Philo, Leg. All. 3:33, 101 and Migr. 31:171; see infra 33:16.

33:14 «And He said, 'Wait until the anger of My face shall have gone away, and afterward I will give you rest'.» | TB Berakot 7A; see supra 32:1, 32:10, 32:12 and notes; cf. N and M ad h.1. Also see infra 33:15 and notes.

33:15 «...Do not take us from here with an angry countenance.» | See supra 33:14 and notes. Also see LXX to 33:18; compare TB Berakot 7A and TB Sanhedrin 38A (see Philo, Immut. 24:110 and Migr. 31:171); also see infra 33:16.

33:16 «And how will it be known that I have found favor in Thy sight —I and Your people— except by the going of your Shekinah with us, by your removing the spirit of prophecy from the nations, and by speaking through the holy spirit to me and to Your people, so that we be different from all other peoples on the face of the earth.» | N adds 'and by the doing of miracles and wonders for me and for Your people, of all the nations on the face of the earth'; TB Bera-

kot 7A; Seder 'Olam Rabbah, Ch. 21; see infra 33:13 ff.; compare TB Baba' Batra' 15B (also compare Philo, Cong. 10:51; Immut. 30:144; Fug. 38:208; Conf. 20:92).

33:23 «And I will pass the bands of angels who stand and minister before Me. And you will see the command of my Tephillin...» | (Or 'the smoke of the place of my prayer?'); N 33:22 reads «And I will place the palm of my hand over you until the bands of angels pass...»; M 33:22 reads, «And I will over-shadow with my hand». N ad h.1. reads «...and I will make the bands of angels who stand and minister before Me. And you will see the knot of the tephillin of the glory of my Shekinah. But the face of my Shekinah's glory it is not possible to see». B ad h.1. reads, «And I will cause to pass the bands of angels who stand and minister before Me. And you will see the command of the Lord; but the glory of my Shekinah it is not permitted for you to see»; see TB Berakot 7A; TB Menaḥot 35A; also see Philo, De Posteritat. Caini 48; De Profugis, 29; De Mut. Nom., 2.

34:6 «...And brings close mercy...» | N reads «...who shuns anger and brings close mercy...» | In Samaritan, God sends His loving-kindness to lead Moses (cf. TB 'Erubin 22A; TB Rosh Hashanah 17A and 17B; TB Sanhedrin 111A).

34:7 «Keeping mercy and goodness for a thousand generations, permitting and forgiving and dismissing the rebels, and forgiving the sinners, forgive those who return to the Torah. And those who do not return He does not forgive on the great Judgement Day. Guarding the guilt of fathers on rebellious sons unto the third and fourth generation.» | N similar, except for no reference to the Torah as the criterion; TB Yoma' 86B; Shemot Rabbah 1:36; also see Philo, Praem. 28 and 29; Irenaeus, Against Heresies 20:8.

34:9 «And now, if I have found favor in Your sight, please place the Shekinah of Your glory, Lord, among us, ... and cause us to inherit the land which you promised to our forefathers, so that you not exchange us for another people.» | See TB Berakot 7A; see N ad h.1. and supra 32:9; 33:3 for reference to «a people that learns with difficulty» (cf. Testament of Asher 7:7; Shemot Rabbah 1:36; Philo, Cong. 10:51; Conf. 20:92; Fug. 38:208, Immut. 30:144).

34:10 «And He said, 'Behold I make a covenant that I will not exchange this people, to make of it an alien people. However, from you there shall issue forth a multitude of righteous people. And before all of thy people I will do wonders, at the time that they go into captivity by the waters of Babylon. For I will bring them up from there, and let them dwell by the river Sambatyon'.» | See TB Berakot 7A; cf.

TB Sanhedrin 65B; Gen. Rabbah, Ch. 11, Ch. 73; Midrash 'Eśer Galuyyot, ed. Grünhut (Liquṭim III, 14); Pesiqta' Rabbati, ed. Friedman, p. 144; TJ Sanhedrin 10, 5; also compare TB Rosh Hashanah 17A, and 'Ekah Rabbah, Ch. 3.

34:20 The first-born of the ass shall be redeemed by «a blade»; the first-born of the Israelites shall not be seen «empty of all commandments». | See N and B ad h.1. for «empty of all commandments». See supra 15:22 and notes; also see TB Berakot 5B; Mekilta', Pisḥa', Ch. 16; M.H.G. ed. M.M., vol. 2, p. 712 f.

34:21 In addition to the Sabbaths, the people should rest on the harvest festivals. | So N; cf. TB Shabbat 70A.

34:24 When they go up to appear at the temple, nobody will covet their land. | N reads «no king or ruler will covet»; see Mekilta' de Rabbi Simeon, p. 223; M.H.G. ed. M.M., vol. 2, p. 714.

34:25 «You shall not sacrifice until you have removed the leaven...And no thing may remain near the altar to morning...» | See TB Pesahim 89A; 89A; cf. Mekilta', Pisḥa', Ch. 8.

34:26 «The best of the first fruits of your land you shall bring to the sanctuary of the Lord. You are not allowed to cook or eat meat and milk mixed together as one, lest My anger be kindled against you, and the fruit of your trees, your grapes, their branches and leaves be laid waste together.» | So too N and M ad h.1. and supra 23:19; PRK 99B.

34:29 «...He did not know that the aura of his face was glowing, from the shine of the glory Shekinah of the Lord, from the time of His speaking with him.» | See Tanḥuma', Naso' 27; TB Shabbat 10B; (see Clement of Alexandria, The Stromata, Book 6, Ch. 12).

35:2 «...Whoever performs work on the Sabbath day shall be killed by the casting of stones.» | See supra 31:15 and notes.

35:21 «And there came every man whose heart moved him, and whose spirit was reconciled with the prophecy that was within him...» | Cf. Bamidbar Rabbah 12:16.

35:26 And the women spun goats' hair «while it was yet upon their bodies, and sheared them of it, while they were still alive». | TB Sanhedrin 74B, 99A.

35:27 «And the clouds of heaven went to Pishon and took onyx stones. And they would bring them to the surface of the altar. And the elders of Israel would come and take them for the needs of worship.» | TB Yoma' 75A; cf. Tanhuma', Naso' 27; Sifre, Naso' 45; Bamidbar Rabbah 12:16; 'Abot de Rabbi Natan A, Ch. 11 (continued in 35:28).

35:28 «And the clouds of heaven would return and go to the Garden of

Eden and take from there choice aromatics and olive oil for the lights, and pure balsamum for anointing oil and for sweet incense.» | See supra 35:27 and notes.

35:29 «And every Israelite man, and every Israelite woman who was moved to give...»

35:33 «And precious pearls...» | So too B ad h.1.; see 39:10 and notes.

36:5 «And they said to Moses...» | I.e. no translation of M.T.'s 'saying'; so too LXX and Syriac; contrast N ad h.1.

36:16 «And he joined together five curtains, each representing one of the five books of the Torah, and six curtains, together, each representing one of the six orders of the Mishnah.» | See supra 26:9 and sources cited.

36:20 The planks shall be upright, as the way they grow. | So too supra 26:15. See notes; also see infra 37:25.

36:33 And the beam was made «of the tree which our forefather Abraham planted in Beersheba. And he prayed there in name of the word of the Lord, the eternal God». | Cf. supra 26:28 and 26:15; TB Yoma' 72A; TB Sukkah 45B.

37:6 The thickness was a hand's span. | See supra 25:17; TB Sukkah 5A.

37:8 «...And the cherubs were face to face. They were not separated from the mercy seat. But by the wisdom of the spirit of mercy, He made the cherubs on its two sides.» | See supra 25:20; TB Sukkah 5A; cf. TB Yoma' 44A; see infra 37:9.

37:9 The heads of the Cherubs face each other. | See supra 37:8 and notes and 25:20 and notes; also see 39:35.

37:16 An implement «for the lavings...» | See supra 30:19.

37:25 The planks of the tabernacle shall be upright. | See supra 26:15, 36:20 and notes.

38:4 The grate shall be «to receive the cinders and the bones that fall from the altar». | See TB Pesaḥim 62A; also see supra 27:5 and notes.

38:7 The planks shall be «hollow planks filled with earth». | TB Zebaḥim 54A; so too supra 27:8 and notes.

38:8 «And he made the brass laver and its base of brass, from the brass mirrors of the pious women, when they came to pray at the door of the tabernacle of meeting, standing with their sacrifices, giving thanks and confession, and returning to their husbands, the mothers of righteous children, who had been purified from the uncleanness of their blood.» | See Bamidbar Rabbah 9:14; cf. Mekilta', Pisḥa', Ch. 16 (see B ad h.1. for fragment concerning modesty of the women).

38:24 «...This was the gold of the oblation, from every man of the children of Israel, whose heart was willing to give a separation offering.» | See Leqaḥ Ṭob ad h.1.

39:10 «And they put in four rows of precious pearls, each corresponding to the four corners of the world...And on them were written and set forth the names of the three tribes Reuben, Simeon and Levi.» | For precious stones see also 'Onqelos ad h.1. and supra 35:33; compare N ad h.1. for the tribes listed as Reuben, Simeon and Levi; cf. supra 28:17 ff. and notes. See Bereshit Rabbah 38:8 and Bamidbar Rabbah 2:7. (N has preserved the correct reading.)

39:11 «And on them were inscribed and set forth the names of the three tribes Judah, Dan and Naphtali.» | Compare N ad h.1. for the tribes listed as Judah, Issachar and Zebulon; cf. supra 28:17 ff. and notes.

39:12 «And on them were inscribed and set forth the names of the three tribes Gad, Asher and Issachar.» | Compare N ad h.1. for the tribes listed as Dan, Naphtali and Gad; cf. supra 28:17 ff. and notes.

39:13 «And on them were inscribed and set forth the names of the three tribes Zebulon, Joseph and Benjamin...» | Compare N ad h.1. for the tribes listed as Asher, Joseph and Benjamin; cf. supra 28:17 ff. and notes.

39:23 «And a hole shall be in the middle...» | Cf. supra 28:32 and notes.

39:31 There shall be a blue thread around it, put on the head above the tephillin of the head, as God commanded Moses. | See supra 28:37; see 'Onqelos ad h.1.; TB 'Arakin 10A; TB Zebaḥim 19A f.; TB Ḥullin 138B.

39:33 «And they brought the tabernacle to Moses, to his house of instruction, where there sat Moses, Aaron and his sons, and where he gave instruction to them concerning the priesthood. And there sat also the elders of Israel...» | See Tanḥuma', h.1. (cf. Zohar, Ch. Wayeḥi).

39:35 «...And the cherubs go out from opposite it, one from one side and the other from another.» | See supra 37:8 f. and notes; also see 25:20 and notes.

39:37 «...the lamps of order, which were ordained to correspond to the seven stars which rule in their prescribed places in the sky, by day and by night...» | (Yalquṭ 419). See infra 40:4 (see Apocalypse 1:12 and NTPT, p. 192, and 1 Enoch 20:2 ff.).

39:43 «...And Moses blessed them and said, 'May the Shekinah of the Lord dwell within the work of your hands'.» | So too N; compare M ad h.1.; Seder 'Olam Rabbah, Ch. 6; Sifra', Shemini; Sifre, Pinḥas, Tanḥuma', ad h.1.

40:2 «On the day of the first month, which is the month of Nissan, raise

the tabernacle, the tabernacle of time.» | Shemot Rabbah 52:2; Bamidbar Rabbah 13:2; Tanḥuma' B., Pequde 6; PR 6, 24A; see infra 40:17 and notes.

40:4 «And you shall bring in the table on the North side, because it is from there that wealth is given. For it is from there that the latter raindrops form, to rain upon the plants, for the food of the world's population. And you shall arrange its order: two rows of bread, comprising six cakes in a row, corresponding to the tribes of Jacob. And you shall bring in to the tribes of Jacob. And you shall bring in the candelabra on the South side, because these are the paths of the sun, moon and luminaries. And from there are the treasures of the wisdom, which resembles light. And you shall kindle the seven lamps, corresponding to the seven stars which resemble the righteous, who shine to eternity in their righteousness.» | See TB Baba' Batra', 25B; TB Berakot 43B. See Apocalypse 1:12 (also see NTPT, p. 192 ff.). See supra 39:37.

40:5 «...Corresponding to the wise, who are diligent in the Torah, and whose fragrance is as the sweet incense... Because the righteous so cover with their righteousness the people of the House of Israel.» | See TB Berakot 43B.

40:6 «...Corresponding to the wealthy, who spread a table before their doors and feed the poor; they shall have their sins forgiven, as though they had made an offering upon the altar.»

40:7 «...Corresponding to the repentance of those who turn in repentance, and pour off their sins like water.» | Cf. TB Zebaḥim 58B.

40:8 «...Corresponding to the merit of the fathers of the world, which encompasses the people of the House of Israel all around. And you shall set the hanging of the gate of the court, corresponding to the merit of the mothers of the world which blocks the gate of Gehinnom, so that none of the souls of the tender ones of Israel can enter.»

40:9 «...Corresponding to the crown of the kingdom of the House of Judah, and the Messiah king who is destined to redeem Israel at the end of days.»

40:10 «...Corresponding to the crown of the priesthood of Aaron and his sons, and Elijah the high priest, who is destined to be sent at the end of the exile.» | Compare infra Dt. 33:11.

40:11 «...Corresponding to Joshua your minister, chief of the Sanhedrin with him, by whose hand the land of Israel is to be partitioned. And the Messiah ben Ephraim who will issue forth from him, by whose hand the House of Israel is destined to vanquish Gog and his confederates at the end of the days.» | Cf. Bamidbar Rabbah, Ch. 14.